THE PAST REVEALED

E. C. GAFFIELD

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THE PAST REVEALED

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A SERIES OF REVELATIONS CONCERNING THE EARLY SCRIPTURES

RECORDED BY

E. C. GAFFIELD

AUTHOR OF "A SERIES OF MEDITATIONS," AND "A CELESTIAL MESSAGE"

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THE PAST REVEALED.

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I Dedicate this Book

UNTO THOSE INTELLIGENCES WHO HAVE SO GRACIOUSLY ASSISTED ME IN ITS PRODUCTION

ERASTUS C. GAFFIELD

THE PAST REVEALED

I

"In the beginning God created the heavens and the earth." — GENESIS 1 : 1.

IN further reference to first conditions, and of causes of the subsequent physical changes wrought upon earth, it may be said that in the beginning the Infinite Spirit willed the Perfect Law, and that the practical illustration of its inherent force and wise provisions has been assumed by certain illuminated intelligences, who, possessing superior wisdom and a knowledge of its provisions, have since then, through its execution, wrought many important climatic changes, such as were required in preparation for its inhabitation by man — the first expression or spiritual manifestation of the principle of life being the floral exhibitions, succeeded by animal creations whose physical forms have with

few unimportant changes continued through the ages, time having proved them well adapted to perform the useful labors to which they have been since assigned by man.

Many cycles after the beginning, the physical conditions of earth having been changed so as to permit human residence, man, a more complex expression of the Principle, in coöperation with those in celestial spheres, materialized the physical frame as a vehicle of the Self so perfectly created to serve all needs, that the spirit has since inhabited and used it while dwelling in the magnetic atmospheres of earth.

If the statement is absolute, that all spirit is uncreate, eternal, and an inextinguishable Principle, it logically follows that previous to man's first appearance upon earth in a physical body, he must have had for infinite eons of time an existence somewhere.

Whence came he to this planet and for what purpose? We believe, and our belief is confirmed by intelligences from the celestial world, that the impulse directing him hither was inspired for the purpose of affording him

opportunities for the realization of destiny, perfect unity with the Infinite Spirit after the correction of all errors committed while in bondage to the senses.

Before the existence of inhabitable conditions upon the earth, there were, as now, many planets in the universe, where only very rudimentary conditions of life prevailed, inhabited by beings in various stages of evolutionary progress, by multitudes who had attained only very circumscribed powers of reason, a limited control over weak and imperfectly developed mental faculties, which but partially reflected the intuitions of spirit, which could not have been used for the investigation of the laws of cosmic creation, evolution, or other scientific facts, nor for the teaching of ethical precepts, all useful knowledge, subsequently acquired by man, but not then conceived as having possible existence. From such very primitive conditions, after having acquired an understanding of certain inherent principles of the Law, graduations sometimes occurred. Many aspiring, intuitive ones, having realized certain degrees of spiritual

understanding, and having passed out of their physical bodies, entered into celestial states of existence where larger opportunities were afforded for acquiring knowledge of the divine principles of the Law, and for a more perfect realization of spiritual aspirations. Such needed not further experience upon material planes. Vast multitudes, however, required and sought new experiences in physical states, and without them could have made but little progress in the accomplishment of destiny.

Therefore it may be said that the beginning referred to in the first verse of Genesis relates to the molding of the plastic elements, fore-existent in space, into conditions adapted to the production of such things as physical beings would require when they should appear, who, at first though manifesting only very rudimentary states of intellectual perception, would have certain natural wants, such as air to breathe, water to drink, and food to eat. The text in no way relates to the calling into existence of original elements concerning which no one can conceive a possible explanation.

The first immigrants to earth came without

materialized forms, after having accomplished missions in other planets, while incarnated in bodies adapted to conditions there prevailing. They came gladly hither as to a new Golconda, where they hoped to achieve important victories over the elements, and to realize spiritual and material progress when conditions should permit them to again assume physical bodies.

Doubtless some of them may have perceived, as in a fore-world of vision, the magnificent possibilities of the future, which were by themselves and their successors to be translated into practical realities, as in all times those concerned in the cause of human progress have, with alternations of success and temporary failure, labored to create new and better opportunities of life, and when blessed by favorable conditions have succeeded so well that those living in later periods have realized, more or less definitely, ability to define relations of the spirit in man to the Infinite Spirit.

Although contrary to the generally accepted belief of the world, it may be stated as correct, that even before conditions upon this

planet had so far improved as to make physical residence possible, a great number immigrated to earth hoping to avail themselves of prospective opportunities, intuitively perceiving that at the proper time they would again be clothed in material habiliments. Previous to that period the moon had been inhabited by races which had made some progress toward the civilized state, as much as the decaying conditions of that planet permitted. From this source alone came a great multitude, all eager for further conquests. After having materialized forms they instinctively remained in those sections of this planet where climatic conditions were similar to those prevailing in planets from which they came. The regions of the far north were first inhabited by physical humanity. Here for unnumbered ages lived a race, small in stature, given to the chase, without knowledge of many refinements subsequently realized in latitudes farther south, peacefully inclined, the representatives of an order or condition of life like unto that which their predecessors had evolved in other planets. It may be stated that the

destruction of life possibilities upon the moon and the formation of inhabitable conditions for man upon the earth were coeval.

Before that period "there was darkness upon the face of the deep." But subsequently the Infinite Spirit, through the Law, caused many manifestations of His Omnipotent Wisdom, to a few of which we will briefly refer: —

"And God said, Let there be light; and there was light." — GENESIS 1:3.

In the beginning the first evidence of the existence and force of the Law was manifested in vibratory action, causing a separation of the conglomerated elements previously in a state of inaction. Under the potential power of that force the inert elements responded. The electrical and magnetic conditions, upon which apparently the whole universe is dependent, were doubtless fore-existent, uncreate, but had never before the period to which we refer received the impulse of expression upon this planet. Without such direction there could have been no separation of light from darkness. There would have

continued a permanent state of darkness such as precedes all creative manifestations. Probably no greater exercise of Infinite Wisdom can be conceived by the human mind than that expression of the Law by which the vibratory rates of the earth were established. The inchoate, inert elements having received the impulse of an omnipotent and perfect Law were through its forceful action separated, each part thereof made to assume its proper function and relation to other parts, thereby evolving potentialities destined to accomplish foreordained results. The earth then took its place in the revolving spheres. The Almighty by His Law said, "Let there be light," and forever since has the Law's supreme control over the elements of nature continued. And thereafter conditions were prepared for the inhabitation of the earth by races of beings inherently the possessors of the Divine Principle, and destined howsoever slowly, but with certainty, to discover all the material laws governing earth, and to be limited in discoveries of spiritual laws only by realizations of correspondences

to the Infinite Spirit. Man was the first and only spirit who has ever inherited or evolved the divine self-consciousness.

"And there was light." — IBID.

As previously stated the Divine Will, expressed through the Perfect Law, caused the dormant elements of space to respond to the impact of spiritual forces. Upon a proper understanding of those laws the progress of mankind has since depended. The original design or purpose in its ordainment is now apparent to all intelligent persons, though the lessons conveyed by its operation have not always been clearly interpreted — often wholly misunderstood. As the objects of the manifestations have rarely been in stated terms clearly defined, man has found there his principal arena of investigation. Upon the true discoveries of the real purpose of such manifestations have depended the solution of his responsibility to the Law itself and of his realization of ability to execute some of its minor provisions. There was in the beginning, as now, a possibility that he might

through the attainment of wisdom bear increasingly occult relations to the Source or Origin of all life, and by faithfulness to the intuitions of conscience discover his own spiritual self and its plenitude of powers, and finally attain important control over elemental forces.

He was so endowed that when the principle of harmony should attain supreme control, he would perceive his relation to the Infinite Light and perfectly realize the possibilities of the spirit within, but if deaf to such influences, the lessons of hard experience would be outwrought, until like a prodigal, weary and foot-sore, he should discover the presence and the infinite possibilities of the divine self, for it was in the beginning his destiny to evolve an esoteric perception of the Light, infinitely more important to him than the exoteric or outward expressions of the Law which at first would attract his attention. The perception of his own divine inheritance has been a gradual realization, but far more important than any deductions of the scientifically and materially inclined.

When we consider the exhibitions of power and wisdom manifested through vibratory action and the separation of the cohering elements caused thereby, each of such separated particles continuing to reveal the potentialities and modes of the Law, we may know that such perfection of expression is absolute evidence of the divine origin of the Law itself. Millions of spiritual beings from other planets had, from time to time, been attracted to earth, all waiting materialization of forms, and to further their successful evolution to higher planes of existence, identity and memory of previous lives were concealed, permitting free play for the faculties in order that each might effect conquest over every impeding obstacle. At the period concerning which we now write only one great object apparently remained to be accomplished to enable man to again renew the labors needful for and incident to a life of progress.

Omitting extended reference to the creation of living creatures, made to inhabit the waters and the land, or to the flora of the

earth, and millions of other important and necessary productions since largely applied by him to material uses, we approach the important period when in the fullness of time another evidence of the great pre-knowledge of the Infinite Architect and Author of the Universal Law was to be revealed. From apparent chaos, harmonial relation of forces had already found expression. Order, the first requisite of the Principle, had as if it were the special representative of the Supreme Spirit, already asserted its supremacy in the systematic manifestation of the Law. Conditions had evolved under which man might perceive justice, equity, and love as abiding foundation principles. But strange as it may appear to us such self-evident principles at first found no intelligent exponent. There was, however, evident necessity for the physical presence upon earth of those capable of applying to personal benefit the many advantages derivable from an orderly reign of Law. From out of the cosmic or universal elements the spirit, aided by celestial intelligences, in the sixth cycle of time, materialized for itself

the physical form, so created that those having received it while living in the magnetic atmospheres of earth became the progenitors of a race destined to carry to successful issue the physical redemption of the world and through labor realize final spiritual destiny. Time and conditions were favorable for the success of his efforts, as the earth could then produce all material things needful for his physical sustenance.

II

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

— GENESIS 1: 26.

"So God created man in his own image, in the image of God created he him; male and female created he them." — IBID. 27.

THERE was first an incoherent mass of plastic elements; afterwards the wisdom of Infinite Intelligence, revealed through a perfect Law, succeeded by a gradual evolution of conditions that permitted and required the visible presence of controlling spiritual forces, demonstrating through physical forms. With constantly increasing power, the spirit man, with alternations of success and failure, has, in celestial spheres, since his first incarnation upon earth, made progress, often serving in place of the earlier vicegerents or executive

agents of the Law for the demonstration of many of its minor provisions. In such ratios as he has developed ability to perceive his relations to it; he has increased in wisdom until now his executive capacity enables him to successfully direct many important matters which in the beginning were under the exclusive control of certain spiritually illumined beings, then denizens of the higher spheres. Some of the Law's provisions are of necessity still concealed from him on account of his inability to comprehend their complexity, and until he shall have made further progress his power to demonstrate the purpose of such provisions in the cosmic order must remain in abeyance. As no exterior influence has ever prevented the orderly operation of the Law, or in any manner changed its modes or the results of its action, it follows that discoveries in all the ages have been in harmony with the orderly manifestation of its provisions. The expressions of the Law have been such as to increase practical, useful knowledge and to aid the cause of civilization. Every discovery has demonstrated its perfection.

Doubtless there are higher and more sublime evidences of the Supreme Wisdom concealed within the loom of nature which will be revealed in the due course of human progress. What has since the beginning been accomplished, as it were, in preparation for more interesting revelations, can in no sense be regarded miraculous interventions nor anything beyond the orderly operation of natural forces. Man before his inhabitation of the physical body did not realize the scope of the Law nor its perfection, nor that under its beneficent sway he was to enter a career of evolution from previous low estates towards the attainment of higher and better conditions. When, however, the physical state of the earth permitted the residence of man thereon, another expression of a theretofore concealed provision of the Law was discovered. He then learned that he could receive the cooperation of those in celestial states of existence, in the materialization of form. As the Infinite Spirit, through Law, had illustrated His Wisdom and Power by molding the changeable matter of earth, so also

the human body about to be materialized was composed from the elements, and made subject to both the spiritual and material influence. Had all previous results, though manifold, been limited by what had been already accomplished, without such materialization there would have been apparently a failure of original purpose for the conquest of the planet, as no opportunity to secure the objects of their coming hither would have been afforded those intelligences who had willingly submitted to circumscription and exile, in order to realize further progress. The appearance of a superior intelligent order of beings clothed in physical forms, more complex and delicate than those previously evolved for service of the lower orders, had from the beginning evidently been necessary for the complete possession of the material world. Spiritual beings long existed within the atmospheres of the new earth before they were provided with vehicles of expression or physical bodies for inhabitation, and many of them had previously acquired some knowledge of certain laws and conditions upon other

planets which they confidently expected to apply for individual benefit upon the earth. The special needs for each entity in life's prospective service — the individual possession of and exercise of physical force, if we may so express the thought — has since the beginning been largely increased by the active use of mind and body.

In the sixth cycle of the physical evolution of the earth, the perfection of the Law was very distinctly manifested, and has commanded the reverent consideration of thoughtful persons in all succeeding centuries. The Infinite Spirit manifesting through the Law inspired His vicegerents, as if by some special direction, how to coöperate with the spirit man in the materialization of the first physical body, how to create it in such form that the counterpart thereof would thereafter continuously serve as the vehicle of spirit, while sustaining relations to material affairs. The divine principle in man has forever since, while incarnated upon the objective plane, employed bodies similar to the first prototype, for the accomplishment of its designs, such

having proved very well adapted to all pursuits, and especially useful in those occupations of spirit relating to the discovery of the laws to which it is itself subject. The Divine Intelligence reflected in the consciousness of man has in the past and doubtless will continue to discover new employments, and as climatic changes permit new productions of earth, will continue to afford material for him to mold into objects of beauty and utility, such as the advancing needs of civilization may demand.

After materialization and the subsequent multiplication of forms, through the laws of generation, in perfect confidence, as if supplied from some great and exhaustless reservoir, containing unlimited reserves of wisdom and force, capable of leading on its votaries to deific accomplishments, innumerable spiritual entities, clothed in physical habiliments, entered upon the new stage with purposes more or less clearly defined, some apparently poorly equipped for the great services which future exigencies might demand of them, yet with the will to overcome all opposing ob-

stacles. And here let us state that a belief in the controlling influences of certain independent, physical forces in the universe of matter, irrespective of the Law, has always been a figment of the imagination, and if such beliefs were held in earlier states of human development, it clearly proves the fact that the first types of humanity did not understand the nature of the Law nor its modes of manifestation. Strange as it may seem, spiritual laws, after the assumption of physical forms by spirit, were not realized as of supreme importance, nor was personal safety respected. Each one inclined to follow the leadings of passion or desire, though there was then as at the present time an infinite reservoir of wisdom available unto those who could fathom the apparent mysteries of nature. In the early periods, however, few if any sought such correspondences. Then as now in physical life the Universal Law prevailed, and exacted absolute obedience, but man did not possess sufficient wisdom to understand its requirements, and did not realize the many possible spiritual and material benefits derivable from an obser-

vance of its provisions. Unto him they were as though non-existent. A certain freedom of the will differentiated him from animal races, a prophecy of future spiritual development and physical triumphs over the opposing obstacles of nature, and the final realization of the divine self-consciousness.

"Let us make man in our image. So God created He him." This statement evidently refers to the coöperation of certain celestial beings in the first materialization of physical form, which was created in the likeness or image of their own spiritual bodies. The word "God" is synonymous with "Spirit," and in no manner relates to the Infinite Intelligence. We presume it will not be necessary at the present day to deny that the Infinite, Universal Spirit has ever defined for itself a physical form. The Infinite cannot be illogical. He is not Universal, Omnipresent, Omniconscious, and yet confined to physical limitations in any respect similar to that which spirit has assumed as a convenient, useful instrument for special purposes in a world of crude elements, in which it is itself to be perfected

"in the image of the higher." And now we state through this instrument of the spirit world that God never directly created or even called into activity the spirit in man. That is uncreate and eternal. The Infinite, by the dispensation of Law as manifested in the creation of this world, in a sense, appealing to reason, may have apparently submitted to certain limitations of His own infinity. Let us conceive, for purpose of illustration, the existence of the Great Cosmic Infinite Spirit, and also the existence of a thousand worlds awaiting the impetus of Law. When one of such worlds, for instance the earth, was set in motion and all conditions and contingencies duly provided for under an unchanging and perfect Law, in a certain sense the Infinite Spirit may have imposed apparent limitations upon Himself in manifestation, have, as it were, sacrificed Himself, if one so please to term it, — yet not a relinquishment or loss of any attribute of His nature, for that would be impossible; as when the end of such creation had been subserved, there would be available and subject to the Infinite control the same forces

originally delegated for manifestation in law, during the limited cycles of the earth's duration. That separated or defined expression of Deity through Law does in reality constitute our world, so far as human conception extends, and by many beneficent revelations each spiritual entity receives its experience, and unto the guardian intelligences serving as vicegerents or executive agents of the Law, each may appeal for instruction how best to realize destiny. As with the earth, so with all worlds. God, Author of the Law, and Creator of planets, is, indeed, Infinite Spirit, but neither Angel, Archangel, nor Seraphim has ever beheld Him or received a clear and perfect definition of His essential attributes. Even states of perfect tranquillity, where all opposing forces have been overcome, and power realized of drawing upon an exhaustless fountain, do not presuppose equality with or ability to fully describe or comprehend Deity. Such comprehension would be evidence of cosmic perfection not attainable under limitations. Nor do we teach that the spirit of man is ever completely absorbed by, or assimilated with, the Infinite

Spirit. The evidence of such assimilation would, on account of human limitations, be improcurable. This, however, we may assert, — that in perfect relation to the attainment of light, and in the correspondences therewith, the spirit is attracted toward the Great Central Light. There are those in the higher and more perfect realizations of spirit who have attained to such advanced states of illumination as to appear to those upon lower planes of progress to have realized perfect unity with Deity. Such impressions, however, are probably but the reflections of a more perfect and radiant state of existence for which every one may aspire. Let us be mindful of the great fact that in all conditions the law of progress inheres. The divine impulse for the aquirement of spiritual wisdom is now more positively manifested than in the beginning, and is working an evolution in spiritual affairs upon earth which will enable man to evolve from his own consciousness new worlds, more perfect counterparts of that which really exists in spiritual realms than any heretofore conceived, for it is his destiny

finally to permanently enter that state of illumination in which the rhythms of nature appeal to consciousness, and are reflected as beautiful harmonies, under influences which obtain in celestial states. When out of the elements he, in coöperation with exalted intelligences, created for himself a physical form, adjusted and organized in some respects like unto those which serve as vehicles of expression in other spheres, in a certain sense it may be said there was "breathed into it the breath of life," *i.e.* under the Law the spirit was able to give such form needful impulse in the first simple labors required of it. It is not necessary to state here that in the beginning only portions of the inherent spiritual possibilities of man were expressed, yet such will readily appear to all intelligent minds to be true. Then, as now, a spirit entity, before entrance into form, possessed freedom of will to select its own relations during its residence upon the physical plane. The chief purpose in seeking such experiences was that it might correct previous errors and accomplish complete preparation

for diviner states of existence — and finally enter into those realms of superior opportunities wherein wisdom obtains, limitations cease, and an endless chain of deific influences enables spirit to realize higher correspondences. This world may be compared to a canvas from which is reflected certain purposes or infinite designs. What appear to us indefinite is clearly perceived by advanced intelligences as expressions or modes of absolute law and order. Spiritual laws have, in these later ages of advancing civilization, been more definitely realized in the consciousness of man than in previous periods, and as results thereof some have imperceptibly grown into the likeness of those celestial beings who perfectly perceive the divine symphony manifested in the cosmic universe. He who has escaped the Karmas created through material occupations and desires, and has experienced a real spiritual transformation, may truly proclaim "in the image of God created He him." And the possession of this image in the consciousness of man is justly desired, for it is his badge of sovereignty, the evidence of his divine son-

ship, more perfect and permanent than any title deeds to lands and houses, which are but copies in idea, counterparts, which only illustrate in a material way the infinite spiritual wealth and power.

III

"And God saw everything that he had made, and, behold, it was very good." — GENESIS 1 : 31.

IT is written that God saw everything that He had made, and all was good. The Infinite, through the Law, had expressed His purpose in objective manifestations, and the results were perfect. Order, the first principle of Law, had succeeded conditions of chaos. Land had appeared — indicating permanence and stability. An animal kingdom, the flora of the earth, the herb and tree each bearing seed after its kind, had responded to the impulse of Spirit, so related as to require no more than reference here, all natural evolutions accomplished in the eons of cycles preceding the advent of physical man.

But most important, man now imperceptibly began to perceive necessity that he should progress from his low intellectual and spiritual

condition, in order to secure higher and more perfect correspondences, necessary for the accomplishment of his divine destiny. In furtherance of that purpose, coöperating with those in celestial states, in this cycle of time, he materialized a physical form, which in perfect adaptability to needs has proved the marvel of time.

These and many other important results were achieved, the sum of all which was good. Since that remote period, the increase of spiritual wisdom has enabled intelligent persons to perceive that every manifestation of the Law has always been perfect, and, as a corollary, good.

When the sixth day or period of realization dawned, the divine human consciousness, the Infinite Principle, implanted in man assumed its rightful control of the physical brain, and became the dominant, intelligent principle, through the leadings of which he has since asserted spiritual supremacy and physical control over the lower orders of life, and compelled them to serve in such employments as have advanced his material interests. He,

endowed with great superiorities, has since become the architect of forms, the only self-conscious being upon earth.

Using the physical body as its instrument, he has already discovered many laws of chemistry and methods for their demonstration. It is reasonable to assume that the earth's spiritually great and wise ones will continue to expound truth, upon planes of human understanding, according to the needs of less advanced humanity, thereby aiding its upward progress, and practically demonstrating the fact that spiritual consciousness is the ruling principle in all stages of human progress, and the only intelligent force upon this earth, as it has ever been recognized in exalted spheres of illumination.

The divine self-consciousness and the will, its counterpart, have always been and must continue to be the controlling principle in all struggles and conflicts of humanity for the attainment of better conditions, and will doubtless, in the future more perfectly than now, control the physical brain, and through it, the material body, using both as instruments for

fuller and freer expression of the divine intuitions. When more perfect conditions have been established, advanced intelligences may more freely than now communicate with those incarnated in physical forms, and teach them the wisdom they have acquired concerning the Infinite Spirit.

Previous to the sixth day or period of light, many forces afterwards objectively manifested were apparently latent or inoperative, but upon its advent the purpose in creation was more fully revealed, for then, in a partial way, man began to perceive that the mandates of the Law were absolute and enforced by celestial agents who had attained great wisdom, having realized much divine prescience. From that period the illuminati have faithfully administered the trust reposed in them, serving as vicegerents and executive agents of the Law, revealing unto wise and thoughtful persons their accumulated thesaurus of wisdom, limited only by man's inability to fully comprehend that which they are ever ready to impart.

IV

"And the evening and the morning were the sixth day." — GENESIS 1:31.

ALL creative periods have been mornings of light preceded by evenings of darkness. The Infinite Spirit, in connection with His numberless other perfections, is Wisdom itself, and through the ordainment of a Perfect Law in the beginning, prescribed the uses and fixed the boundaries of all the forces of nature, defined the needful conditions of physical life and means for prolonging it, made possible the realization of spiritual and physical progress and well being, and so ordained the universal order that every law of nature may be discovered by spirit while in physical expression.

After the sixth period an opportunity was afforded man to more definitely realize, than possible before the taking on of material form,

his relations to physical laws governing the earth, for he then came into closer contact with nature and might from her acquire much useful wisdom. In a very limited and crude way, at first, he began to question her, and sought to discover his material relations to objective environments. The impulse in this direction has ever been strong, and may be in part accounted for when we say that the best representatives of his type had, in previous states, upon other planets, made some progress in cognate relations, and upon reëntrance into physical life again responded to those impulses of spirit which previously prevailed. Though memory reverted not, intuition led on. The crowning demonstration of the Law's perfection was illustrated in the sixth cycle. There were also numberless other manifestations of the Law occurring in apparently quick succession during that period, and so expressed in objective phenomena as to excite the wonder and investigation of succeeding generations of students of physical science; but no event upon any plane of thought or imagination equals the greatest of all revela-

tions of divine foreconception of human necessity, the materialization of the physical form through the coöperation of illumined intelligences made subject to the control of the spirit within.

God had previously said, "Let there be light: and there was light." Now, however, as in the beginning ordained, the period had commenced when through gradual but progressive discovery of the principles inherent of the Law, all clouds of darkness concealing the light from the understanding of man might be dissipated, and every night followed by a morning of realization of progress in discovery of the divine order.

All was in readiness for the crowning manifestation of the Perfect Wisdom.

Let man rejoice, the reverberations of his song be repeated in the heavens, and prolonged through the infinities of space, for conditions are prepared for the realization of that divine self-consciousness, which will enable him to perceive final realization of all the beatitudes of celestial life. It was he that should discover that the Law describes the

circle of this planet, and defines the conditions of the earth's existence, surrounded as it is by numberless other worlds, which during eons of existence have revolved in their appropriate spheres, without so much as a fraction of time in variation, for the Infinite Spirit in the beginning so defined the universal expression. Who can or should stay man's progress? Nothing imperfect can ever issue from a reservoir of absolute truth and wisdom. A knowledge of the Law will make man wise, enable him to attain harmonial correspondences with those who are indeed free. We can now see how much of it he has been able so far to comprehend, and may judge the future by the past. He has not yet learned its principles in completeness, though he now insensibly feels that there are divine possibilities awaiting future realization. While that is essentially true, he has yet to learn that there are many conditions to be fulfilled when one aspires for highest honors, much more to be accomplished than has yet been perceived as necessary. There is a fixed system of rewards and penalties relating man to two states of existence, — the physical

and spiritual, — indicating that he is a far more complex being than would at first appear, and that he but partially knows himself. The resulting, visible world of effects was most wisely made the reflex of another, where far more delicate conditions prevail, for the government of which an invisible, intangible, yet an all-powerful system or series of systems of laws, beyond the limited conception of man in his first or present estate, have been provided. Not all now, but in due time, will be revealed in the awakened consciousness more and more concerning the next state of existence and his relations to it. He will in the providence of things learn that there is neither first, second, nor sixth day in spirit voyages of discovery, and that time has been completely eliminated.

Many other provisions of the Law not needful to know, in man's first or present conditions of life, will doubtless be discovered after he has attained the wisdom to apply the benefits derivable therefrom for spiritual progress.

This earth, at the sixth period, when man

first materialized upon it as a physical entity, doubtless appeared to him a blissful place of abode, though he knew not its laws or his relations thereto. It was, however, his destiny to learn much, and after graduation go forward, prepared for the enjoyments of the higher life. As under the Law there are spiritual as well as physical relations, necessity was laid upon him to realize truth, love, and beauty, in order to evolve that state of harmony wherein one receives foregleams of celestial beatitudes such as are enjoyed by those who have discovered much relating to the Divine Principle, and have as a sequel thereof realized many illuminations of spirit.

"Thus the heavens and the earth were finished, and all the host of them." — GENESIS 2:1.

The Infinite Spirit had expressed through the Law the divine foreconception all in harmonious manifestation. A physical world had been evolved, — a world of objectivities, governed by a perfect Law, — and there had been established a series of relations in respect of it, so that all objective creations were visible

to the sight of man, and the purposes of their creation concealed from him only by the limited control of his own spirit over the physical brain, its instrument for the expression of thought.

Through occult laws, man soon learned to discern colors and different sounds, in fact, developed ability to perceive the relation to each other of many physical manifestations. Only he could or would ever attempt to discover and adapt to useful ends material objects in infinity of combination. Through his aspirations for the perfect light, the mighty possibilities of spirit within would be realized. In that sixth period, so far as needs of primitive man were then concerned, the heavens and the earth were finished, and he so organized that his desires would increase in ratio of his discovery of the means to gratify them. He then went forth to prove the divinity of his own origin. His uncreate spirit, in coöperation with celestial intelligences, had, under the Law, defined a physical body or vehicle for the outworking of destiny, but from the beginning it had been

ordained that it should not be the spirit's permanent abiding place, and in harmony with that purpose it was molded from changeable elements, and so organized that if he obeyed the laws governing it, peaceful relations would be maintained between it and the spirit within, and his physical capacity for useful labors increased. Therefore the study of laws pertaining to spiritual and physical relations is of first importance, in order that the visible body may continue to furnish a suitable habitation for the invisible spirit, and that the many opportunities for material and spiritual progress offered while upon the earth may be realized.

That the physical form inhabited by the spirit should be subjected to its control, and that health should be the reward of obedience to it, was then and now true. Where opportunities for one to learn the meaning of, and his relations to, such laws had for any reason been denied in one incarnation, another and possibly many other returns to earth were, upon the desire of applicants, made possible. Nature has ever been lavish in her

bestowal of opportunities for progressive understanding of both her physical and spiritual principles.

As man has willed to learn of the cosmic order, so have opportunities been afforded for him to profit by his efforts and to realize diviner states of illumination. It is therefore evident, that, when it was announced that the heavens and the earth were finished, a reference was intended to the giving of the Law, and the creation of unlimited opportunities for man under it.

All needful preliminary conditions for the complete realization of the spirit's final destiny were thus established. Freedom of the will and the possibility of realizing the divine self-consciousness were his prerogatives.

The earth was, indeed, in that sense, finished. It remained only for the inheritors of the divine gifts to prove themselves worthy sons of the Light, by thereafter continuing the struggle for the goal of absolute perfection.

V

"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made."

— Genesis 2 : 2.

Phenomenal creations may be said to have passed their meridian in the sixth cycle. It was in this period that the spirit man, aided by advanced intelligences of the spirit world, materialized physical form for inhabitation, while outworking destiny upon earth, which form included, as its most important possession, that marvel of delicate mechanism, — the physical brain, at first only responsive to exoteric impressions, but since developed and employed by the spirit for the expression of its complex intuitions. Through its wise use man has realized superior alertness, and now directs the more intelligent portions of the lower orders in the promotion of his material interests. Many centuries sub-

sequent to the first materialization of form, after the spirit had acquired for the expression of thought a larger control over the organic brain than was at first possible, man began to make important discoveries in the realms of natural law, creating more favorable conditions of physical existence, and establishing many useful industries. In the commencement of his earth life his physical sustenance was provided for by the constant productions of the earth; but notwithstanding such wise arrangements, he then perceived not his obligations and relations to the Law, nor could he have realized its perfection had it been proclaimed from the higher realms of wisdom. Considering what has been accomplished in the various fields of human effort, one might infer that the Law, as originally ordained, possessed an independent automatic manifesting principle, through the operation of which man must needs, in due season, discover its secrets, and that he would as the result of such discoveries perceive the limitations of his own spiritual correspondences with its Author. Whenever and wherever his dor-

mant perceptive faculties have been awakened, so as to comprehend its beneficent purposes and effectual operation in the realms of nature, a more perfect consciousness of its perfection has been realized.

Since the sixth cycle, when man first acquired physical form and entered into the field of material affairs, he has, in a certain apparent sense, sustained a special relation to the Law, and has been greatly benefited by obeying those provisions of it which relate to his physical needs and enjoyments. In later periods, he has, to much advantage, applied for personal benefit its occult principles, inherent from the beginning, but the importance of which he has only slowly learned through the experiences of life. His material form was created subject to physical laws, and when disobedient thereto, he has suffered many discords. Through such suffering he has realized some of the possibilities of his many and complex attributes, gradually perceiving the necessity that he should more fully understand his relation to every law governing the planet upon which he is the most important

factor and the arbiter of the destiny of the lower orders. Subject to the impersonal Law and impelled by his own intuitions, he now aspires to create and direct the course of material affairs, and henceforth may logically, in ratio of his realization of the divine principle within, hope for increase of dominion. The Law with its infinite realities continues, and from the fact that all its provisions are perfect, must remain unto his finite perception a gradual, constant revelation of wisdom. One naturally inquires what means in the beginning were provided for its enforcement, for it was not a living entity possessing intuitional faculties capable of inspiring others, nor did it in an easily comprehended language intelligently express the meaning and object of its existence. Man only could spiritually discern relations to it and discover its purpose and benefits. In his rudimentary state he did not perceive its existence, nor understand its mode of action. Wisdom, required for the proper understanding of its perfect principles, was then possessed only by beings in states of illumined existence, those who had passed

beyond the necessity of further experiences in material states. Let us endeavor, by the light since that period evolved from human consciousness, to obtain a glimpse of the original provisions made for its execution.

VI

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

—Genesis 2: 7.

It had previously been said, "Let us make man in our image, after our likeness," which will be readily perceived as having great spiritual significance, though it may not be assumed from the declaration that an image after the likeness of the Infinite involved the possession of either a physical counterpart or the wisdom of the Infinite. There was, after the beginning of manifestations of the Law, an influx of a vast number of spiritual beings, many of whom possessed only limited powers of reason, yet in some respects allied unto those attributes we are wont to ascribe to more advanced intelligences; but such gifts, however spiritual their nature, could not be applied to useful ends before the possessors thereof obtained

material forms and control of physical brains for the expression of ideas. Though man in all the different stages of his advancement had forever been spirit, the masses which came hither were only very limited reflectors of the Infinite Spirit. They comprehended not that there was a boundless reservoir of wisdom, drawing from which, under a Perfect Law, they might subsequently evolve as great souls, and attain wonderful progress after conditions of existence had become more favorable for material and spiritual research. The first duty resting upon them was the creation of right physical conditions for a proper investigation of the numerous manifestations of nature, which, correctly understood, would enable them more clearly to perceive the Infinite design manifested in creation. It was in the beginning possible, and within the scope of natural law, that certain ones would perceive great benefits to be derived from the opportunities of a new world, and would apply them to material use and advantage. Necessity for conditions needful for investigation of spiritual truths became more apparent after

man had increased in understanding, for then he began to consider his relations to other states of existence, where he might possibly realize higher and better conditions of life in conjunction with advanced intelligence. It was in the natural order of growth and manifestation that some should become leaders, teachers, and guides unto others, who were seeking the light which the truth confers, and that such teachers should attain to states of considerable illumination while upon earth, and, finally, in celestial states, become vicegerents and executors of the Law itself.

The extent of the field of knowledge was not then, nor has it since been, revealed in its entire fullness, though there has been a constantly increasing realization of its unlimited perspective. Man, however, has always intuitively perceived that each step upward involved new responsibilities, opened new vistas, and made possible clearer individual conceptions of the objects and purposes of the unending life. The more advanced intelligences in the celestial spheres have, from the beginning, according to their illuminations, attained to

an ever increasing control over numerous laws governing the material conditions of the earth. There now appears to be good grounds for the statement that the manifestation of laws governing the earth have, from the beginning, been under executive direction of those who have attained to advanced correspondences, and that exalted powers are now possessed by certain ones, once denizens of this world. The attainment of great illumination enables the spirit to exercise functions incomprehensible to mortals. If the human mind, which only imperfectly reflects the spirit, can invent the complex machinery of a watch, should not the spirit in celestial conditions, with its possibilities, finally attain to the control and understanding of the laws governing a planet? When viewed in the light of what has already been discovered by man and applied to practical uses upon this plane of being, our estimate of his capacity for the realization of celestial wisdom is not unreasonable. When we consider the wisdom that some persons now upon the earth have acquired, and the influences for good which they exert against

opposing forces, and that they have succeeded in establishing states of personal freedom that permit others to greatly enlarge the field of material discoveries, so that in the future useful knowledge may be the common inheritance of all, and employed in further conquests, we should not doubt man's final triumph over all obstacles. In last analysis it will be found that, practically, there is no limit to spiritual conquests in all fields of discovery, and that it is really a demonstrable truth that as the spirit aspires, so does it inspire, and that it will continue through the endless eons of centuries to progress and explore those boundless fields of wisdom which the Infinite Spirit has made possible through an understanding of His Law. Then in a spiritual sense, from the dust, signifying the lower manifestations, God will be seen to have breathed into man the breath of life, and that he is, indeed, allied by correspondence to all reality, a living soul in the fullest sense of that term.

VII

"And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed." — GENESIS 2 : 8.

THERE have been for many centuries ever recurring controversies as to the geographical location of Eden, but it has been reserved for those endowed with spiritual perception to discover its real place and the mystical truth involved in the allegory.

To an inconsiderate reader the location would appear of no special importance, for such an one would say it never had any existence, except in the imagination of man.

Why should it concern us whether it was eastward, westward, or any other point of the compass? So reason the thoughtless. If the matter is to be judged with respect of its geographical location, such conclusions are correct, but there is a spiritual significance in the

allegory, important ideas suggested in the story of the garden of Eden.

The efforts of man in the cultivation of the earth have always been best rewarded when he has bestowed upon it loving labor, and returned to it those chemical elements required for the maintenance of its fertility — thereby causing it to produce the food supplies required by its inhabitants and many other objects of beauty and utility. The more satisfactory results have been realized in the garden — for there utility, beauty, and human needs have all been conserved.

There, also, man has labored without perceiving whither his efforts were leading, unconsciously reproducing an actual imitation of our allegorical prototype. Through such labors he has been slowly developing in others a love of the order and beauty manifested in nature, which in the beginning appealed to his primitive consciousness. This verse is also valuable as indicating the direction of the first home of some of the early inhabitants of earth. It also suggests metaphysical reasons why it should have been fixed in the eastern section

of the globe, where the sun's first rays light the earth, and where also the light of human self-consciousness was first awakened in the heart of man, though it must not be inferred that in the earliest stages of existence upon the earth he dwelt only in that section, for there is much evidence to the contrary, and many celestial intelligences, in position to know the facts, are in accord with statements elsewhere recorded in this work.

Migrations in the beginning were not uncommon; and the usual course was toward the south, but many centuries later other settlements were made in the northern and western sections of the eastern hemisphere.

The first conquests in the north and west were won by the eastern tribes in physical combat against other tribes of equally warlike propensities, who, as spirit immigrants, originally came from the planet Moon and, after incarnation, settled in the frigid zones, where, during many cycles, but little progress was made, and but few if any positive traits of character developed, if we except such as pertain to physical courage.

The early combats between the southern and northern races were mostly trials of strength, in a certain sense like unto the opposing forces of intelligence and ignorance that have since marked the course of human progress.

The results of all struggles between men have been to lead those engaged therein to somewhat clearer appreciation of the happiness possible of attainment when the true Eden shall have been realized in the consciousness of mankind, of which the one in the east was but an image, an indistinctly outlined picture, a fading vision.

And this is the deducible spiritual significance and lesson of the narrative, — for consciousness is the perception of good and evil, which in practice produce very different sorts of fruit, in the selection of which one may secure great rewards or suffer the penalties of error, and through many hard experiences learn the certainty, the majesty, and the divine justice of the universal Law, whose mandates no one may safely disregard.

Whether the results of conduct were bitter or beneficial then, as now, depended upon the

wisdom exercised in the conduct of life. The ignorant suffered and the wise realized good, and the history of the human race from the beginning until the present hour has continuously shown this principle of the unchangeable law to be constantly operative.

VIII

"But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

—Genesis 2: 17.

Every manifestation of the Law was perfect. Every material object reflected in greater or less ratio the spiritual principle, and served a purpose either of beauty or usefulness. As the creation of the earth itself had involved a limitation of expression of the Principle heretofore referred to, so also, in like manner, a certain restraint, through inability to control the physical brain, was placed upon the will and consciousness of man. He was at this point in his career in a world of forms, subject, it is true, to an unchanging law, perfect in operation and results, which he as yet little understood, a law apparently administered without rule or order. He did not comprehend that he held relations of responsibility to it, nor did

he perceive the fact that he would suffer penalties should he act in disobedience to its unwritten requirements. In reality, he had arrived at no clear conception of its existence. That he might learn certain necessary preliminary facts in relation to his personal responsibilities, — his own subjective and objective relations to the Law, — an important revelation was then made unto him. He perceived in consciousness the existence of a spiritual principle henceforth to be the infallible guide, whose heeded monitions would enable him to realize spiritual harmony like unto that prevailing where truth and perfection abide, and furthermore, that he might sometime attain heights where the spirit would independently perceive and respond to celestial influences, and advance to correspondence with that universal or continuous state of harmony which obtains in spheres of perfect illumination. The spiritual perception, or consciousness, a latent possession from the beginning, soon, like a small spark of electrical brilliancy flashing in a world of surrounding darkness, became an important factor in both spiritual and material

affairs of man, infinitely superior in its potency to other attributes of mind which had previously served his apparent needs, but by the leadings of which he had developed only a very limited sphere of intelligent usefulness. There had been up to that time no opportunity for him to learn much concerning spiritual laws, but upon the advent of greater responsibilities following the realization of spiritual insight, many new problems of life appeared. He began to desire as physical necessities things not previously striven after, and also to experience certain spiritual foregleams which seemed to relate himself to those in superior states of being, though he did not for many centuries thereafter fully realize the all plenitude of powers pertaining to the divine self-consciousness.

Previously he had existed in a state of essential darkness or ignorance of the Law, and therefore did not foresee how the divinity of his own soul would or could ever manifest itself; he was not cognizant of the spirit's latent possibilities. The lower instincts of his animal nature had served the purposes

of life conditions. He had gone forth to battle, to capture and torture, without the least compunction or consciousness that there were any rights of others to be respected, — that possibly there might be a principle of injustice involved in his deeds. Such questions naturally would not arise in the mind of one devoid of a developed self-consciousness.

All of his acts up to that hour, a very eventful period of human history, had been performed under the direction of an irresponsible, uncontrolled impulse. Now, however, an uncreate attribute of the Essence — the divine self-consciousness — was about to reveal its presence and to forevermore assert its potency, never to resign authority in moral conduct, nor compound with the errors of mortal mind nor with the solecisms of esoteric vagaries.

At all times, and under whatever temptations, like as a fixed star guides the mariner on his way, it was to be the beacon light leading into all true and clear visions of rightful action.

But before man could assume such regal

authority, he had first to overcome certain apparent limitations in spiritual expression. It had been wisely decreed in the beginning that control or execution of the most important functions of the Law should only be exercised by those who had attained sufficient illumination to enforce its unwritten requirements. While the Law provided that when its mandates were obeyed abundant rewards would be realized, it also included a condition that he who acted in disobedience to its requirements must learn compliance through suffering. But such righteous visitations of judgment were not left to the untutored and unreasoning capacities of humanity's earliest representatives, — those who had not attained a spiritual supremacy over the self.

Therefore we read "but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die," equivalent to saying that when man ceases to do right, to walk uprightly, and to respect truth and justice, according to the light revealed in his consciousness — and presumes to exercise functions of spirit not

yet within spiritually acquired control, to eat as it were the fruit reserved for those who have attained understanding of spiritual laws,—he will incur suffering, and not being in harmonial relations to the Law, will become subject to those provisions of it which relate to birth, growth, physical death, and rebirth. Disobedience, ignorance, and presumption would thus retard a continuously progressive life, requiring many incarnations before the attainment of that perfect mastery of the self which enables one to inhabit spheres of superior wisdom, in which the divine self-consciousness supremely realizes unity with the Infinite Spirit. In substance, let us so interpret the spiritual meaning of the record, and as we study man's subsequent career and perceive in how limited a way he has profited by his opportunities, we may perceive a very perfect reason why he still suffers penalties and why so many obstacles of his own creation have prevented him from entering that Eden planted in the east, the symbol of perfect peace realized through the attainment of spiritual harmony.

IX

"And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him." — GENESIS 2: 18.

AFTER the spirit had realized a measurable control of the physical brain, man began to assume his rightful sovereignty over the material affairs of the earth, and through the exercise of his superior attributes carried to successful issue many important designs, to blaze, as it were, a trail in the world's wilderness, to change the face of nature in adaptation to human needs, to put in form intellectual conceptions which at first though indicative of a low order of development, did reflect certain limited ideas of beauty and utility.

From plastic elements he constructed crudely designed instruments for personal use and defense, which, unlike any natural productions of the earth, proved in a certain sense

attractive and serviceable for the purpose designed, showing abilities above the lower orders of animal life by which he was surrounded. To the products of skill he gave names, some of which after many transformations are still retained in the terminology of certain Oriental languages, and are indicative of use or beauty, and refer one to that early period. Possessing inherent spiritual attributes, in principle like unto those ascribed to the Infinite Spirit, he was by virtue thereof the only being qualified to exert control in the animal kingdom and to assign to such portions of it as were amenable to instruction their proper spheres of usefulness in the future development of the economic affairs of the earth.

He did not in the first stages of his physical existence perceive that unrevealed in his nature were many subjective spiritual powers, through the realization of which he might attain celestial correspondences, for he was then obliged chiefly to exercise the objective mind in defense of personal security, and in providing for physical needs of the body.

In subsequent ages, though bound to physical labor in order to procure subsistence, he has slowly, unconsciously, accomplished the principal objects for which he incarnated upon this untried theater of action, where, under new conditions, he was compelled to use and develop his natural intellectual resources in order to discover nature's laws manifested, in most respects, like those laws operative in the planet from which he came, but which, for the specific and perfect reason that he had not attained the higher correspondences of reason and intuition, were not revealed unto him, except on some special occasion when some particular phenomenon awakened his dormant reason.

At the commencement of his new career he represented only the positive pole of the magnetic influence. Nor did he for many centuries realize any intelligent conception concerning the nature, influence, and office of the electrical forces of the universe, nor was he aware there was an important, necessary, negative, subjective side of life, a knowledge of which must be attained before he

could assume enlarged responsibilities. He did not perceive that present conditions in any manner related to or typified a future state of happiness which he might thereafter realize. At this period he had shown no spiritual correspondence to the beautiful and harmonious rhythms of nature permeating space, which in manifestation were synonymously related to spiritual vibrations, concerning which we may say very little is known even in our own age, and that little often very inaccurately defined. He had received no foregleams of a final apotheosis, since partially realized and transmitted as inspirations of certain distinguished poets and philosophers.

No earthly companion, guide, or teacher had yet appeared — but she who would be in many respects more perfectly endowed than himself, created a subjective spiritual being, susceptible to higher, more sublimated and delicate celestial vibrations than himself, was, under the Law, and in the order of its manifestation, now about to incarnate. Through her, he would in the eons of time be redeemed.

She, more perfectly reflecting the spirit, would, by appealing to his better nature, arouse his latent, spiritual capacities, and teach him to aspire for and realize better correspondences, and finally lead him out of bondage to the physical senses into conditions of freedom and peace. Such, in part, appears to have been the divine purpose of her creation and her special relation to him in the cosmic order. She has already taught him how to understand and appreciate the significance of many spiritual laws, and has aided him in the realization upon earth of some interior states and relations closely approximating those which obtain in advanced zones. She will doubtless continue to lighten his burdens and to aid his release from bondage to an otherwise longer period of expiation and suffering.

Man at this early period very imperfectly, if in any manner, foresaw for his race future conditions upon earth wherein social, political, and monetary relations would influence its life and activities. In the Perfect Law, however, all future requirements and neces-

sities of man were so wisely provided for that his evolution to higher planes of intellectual and spiritual thought have already been partially realized through the instrumentality of woman. This result has been chiefly attained through her spiritual activities. In the beginning there was called into manifestation two antithetical forces, both necessary in the universal order, for equally upon each depended the continued existence of the earth itself, and the possible maintenance of physical life by self-conscious beings.

The positive, active, magnetic force or principle was first definitely expressed by man, but the full scope of his own possibilities was not realized except in conjunction with the electrical elements more perfectly expressed through his subjective counterpart.

As the Eternal Essence, or Principle, had already through the Law defined sex in animals and in the vegetable and mineral kingdom, it was in the natural order of continuous manifestation that man also should have a complement, — companion and assistant, —

and that she should be a more perfect spiritual representative upon earth than as yet he had proved himself to be, and that she should try to teach him how to reflect the glory, honor, and wisdom of the Infinite Oversoul. And such, indeed, has been her mission. Through the aid of that companion he has already attained to enlarged spheres of influence and wisdom, and has realized spiritual powers allied in principle, though not in perfect relation, to those possessed by celestial intelligences in the higher states of existence. Such were original possibilities of attainment, all within the scope of his inherent capacities of soul.

Through her he was also to receive foregleams of the transcendently beautiful conditions of an unending life, and be led to aspire for the attainment of celestial beatitudes.

She incarnated upon earth in a more delicate physical form than that of his own, better adapted for spiritual expression, and therefore it is not inaptly said that she received it from that portion of his anatomy which guarded the most vital organs from

the ordinary exposures and mishaps of the earth life. She was made flesh and bone like unto himself, as that had been the manifestation of the Law in all the lower orders upon the earth and in other planets; but as she was a self-conscious entity, it was decreed that she should never be permanently limited in her progress by any material environments. She has already proved herself, as first ordained, the necessary companion and spiritual guide, reflecting more correctly than man the lofty ideals and intuitions of the divine nature. Her mission will never cease, nor her spiritual intuitions fail of effectual use, until sin, error, and disease shall have been completely destroyed, and he, for whom she has for so many centuries toiled, and often suffered physical death, shall have been so far redeemed as to perceive the supreme importance of the issues of life, and upon lines of her example shall have attained the goal of perfection.

X

"But the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, least ye die." — GENESIS 3 : 3.

"For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." — IBID. 3 : 5.

IN the third verse of this allegory, the penalty for disobedience to a command is death, and in the fifth verse it is said in substance that man's eyes shall be opened and that he shall become as a god, knowing good and evil. From the beginning, physical death has furnished opportunity for spirit to realize wisdom. It has proved a greater boon even than spiritual introspection.

The life of man immediately before the advent of woman may be described as one of native simplicity, in environments with which he was not wholly satisfied. Be this true or otherwise, it is related in this allegory that

there was issued after her assumption of physical form a command, for the violation of which the penalty of death was affixed, though evidently the god therein referred to does not mean the Impersonal, Omnipresent, and Omniconscious Spirit who is without and above all physical limitations. Other experiences are also named: that his eyes should be opened, and that he should become as a god, knowing good and evil. One of the benefits subsequently realized from having his eyes opened was the capacity to perceive the differentiations of consciousness which separated himself from the various orders of the animal kingdom. It is probable, however, that he did not then foresee that in subsequent ages his race would realize certain correspondences to the Infinite Principle, and that such realizations would have evidential value in establishing the fact of his independent, distinct, and separate individuality and origin. He was to prove himself capable of great development of reason, the possessor of intuition, conscience, and numerous other inherent attributes of spirit indicative of latent superi-

orities, qualities not possessed by any other living creature upon the earth. After an act of disobedience it appears that some of his infinite possibilities were revealed unto him. The allegory conveys the impression that disobedience does sometimes teach one wisdom.

That period of his history dates his entrance as an important factor in the realms of reason, and the commencement of his realization of capacity to perceive his own separateness from the world of animal life by which he was surrounded. It is very doubtful whether he at first foreknew that his race would ever realize capacity to discover and define the Law which in the beginning was ordained for the government of the earth, or that he would ever fully comprehend his material and spiritual opportunities and relations to it. He could not in the beginning have recognized the scope, significance, or perfection of its unchanging principles, nor have known that the Law was perfect and therefore contained all necessary principles for guidance, as the spirit within man had not then acquired adequate control of the physi-

cal brain to comprehend or express ideas which pertained to the higher planes of reason. Such control has, however, since that period been slowly but consciously realized, and through various evolutions the most advanced representatives of humanity have developed capacity to intelligently interpret many of nature's physical secrets. Man has, moreover, under special conditions, and at certain times, realized important spiritual affinities with the more advanced intelligences. Relations with the astral world were common occurrences in the early periods, as the records concerning visions, conversations, directions, and so on confirm, but intercourse with more exalted spiritual beings was reserved for later periods, when he had attained spiritual progress and more favorable conditions prevailed.

Primitive man at first neither sought nor understood the value of spiritual relations, nor conceived any necessity for improved material conditions, although important need must have existed therefor, as he was ignorant and without physical comforts. Nor had any

one attained that plane of realization which recognizes the need of instruction from any source. The value of spiritual wisdom was not perceived until the divine self-consciousness obtained ascendency. Before man realized self-control he was unable to perceive his true relations to the Law. He did not know that he was upon a planet governed by an absolute Law.

He was, however, in fact, and had so been from the beginning, a spiritual entity, in a world of undiscovered forces, without vision of his own latent capacity and sublime destiny, wholly unable to perceive that he could realize power to definitely assert control over all the lower orders of animal life. He did not conceive a possible future existence for himself. His passions, appetites, and natural desires were apparently limited by such satisfactions as the earth affords. Though such were the primal conditions, other forces were existent in his nature destined to show forth in higher intellectual and spiritual manifestations. Though he knew it not, it was he who should after many cycles discover spiritual law,

and, most important of all, learn that truth and adherence to the monitions of conscience really describe one's sphere in the realization of divinity. It was to be his good fortune, also, to learn the reason why some could realize only one, while others developed many talents, or capacities for expression, and how the divine harmonies were best conserved by such divisions and developments.

The intuitions of man, even in the beginning, seem to have been essentially correct though very imperfectly expressed.

We conclude that the unfoldment of that capacity of spirit which relates one to higher planes of thought, and permits the discernment of good and evil, has proved the grandest beneficence yet realized. It presages the possibility that the spirit in man may yet discover and define its own future destiny with absolute perfection. A person in whom the lower instincts predominate may deem a knowledge of how to satisfy material wants entirely adequate for human needs, and that any change is undesirable which involves continuous labor and finally the sacrifice of the

physical embodiment. No valid, logical objection, however, can be offered against an evolution from prevailing conditions to those of more intelligent understanding, even though the transformation should involve a new form and an increase of the spirit's responsibilities and obligations upon other planes of service. Abundant and increasing spiritual benefits are always realized by the disciples of truth.

We ought also to remember that in the beginning, man, by his own desire, incarnated upon the earth, and that he thereby became subject to the conditions prescribed by the Law under which he assumed form.

Though in the beginning he was unable to comprehend the necessity of an unending life or his own future relations to it, he did in a glimmering sense perceive that under improved conditions he might, while here, advance to a better state of civilization than that which first prevailed. His principal efforts were necessarily exerted in overcoming those obstructions of nature which prevented his acquiring a satisfactory subsistence.

It is written that he was placed in a garden

and commanded "to dress it and to keep it," showing that he as spirit had then only obtained a very limited control over the physical brain, and that he was only able to perform simple labors such as are connected with that pursuit. He remembered not, after the materialization of physical form, but that he was continuing a previous life; nor did he perceive that his experiences amid new surroundings and influences were coherent, necessary, symmetrical parts of an immortal, progressive life, designed to prepare him for other conditions of existence. It may be that if man had not been given a more intuitive companion than himself he would not have so soon evolved a self-consciousness sufficiently intensive to cause him to desire to taste the fruit of the tree of knowledge in the "midst of the garden," which in a metaphysical sense refers to the realization of the inner self-consciousness, or the discovery of the Divine Ego. Such intuitions may have been first awakened into activity through his companion, who, in an esoteric or spiritual sense, more perfectly than he, perceived certain advantages deriv-

able from a knowledge of good and evil, but possibly did not know the physical perils that were involved in her acts.

The tree in the midst of the garden may therefore be defined as symbolizing the Divine Principle within the heart of man, the beacon light, the intuitive attributes, the uncreate possessions of spirit, which relate him to Infinity, but which in no way relieve him from, but do in many respects increase, his responsibility for the consequences following a violation of spiritual laws. This allegory reveals important lessons applicable to human experience in every age. Penalties as a natural sequence are always meted to those who yield to desire, whether sinful acts are committed in error or in premeditation, for the Law forever continues without change, and each one suffers the consequences of his own deeds.

XI

"And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden."

— Genesis 3: 8.

We may not assume from this allegory that man had realized in consciousness the existence of an Infinite Spirit. He was then, as now, a spiritual entity, superior to other orders in possibilities of development, but his brain capacity was weak and undeveloped, and the spirit within could not use it for the expression of any other than very primitive ideas.

The Law as revealed in nature made few impressions upon his beclouded mind. He had formed no conception whatsoever of a life after physical death, nor had he realized any part of his divine birthright. He knew not how to use his opportunities for spiritual

or even physical benefit. Not until many centuries had passed did he perceive that through discovery of nature's physical laws he could not only increase personal happiness, but might also advance the welfare of others. He was at first in many respects but little above the animal, hardly capable of appreciating any beneficial lesson derivable from nature's revelations manifested in creation. According to the story, he had violated a command, disobeyed instructions, but as his spiritual perception was obtuse, and the divine self-consciousness not yet awakened, we can perceive an excuse for lightly regarding injunctions said to have been given by the Lord God. After such disobedience, he began to realize that self-consciousness which in an occult manner has since differentiated him from all other orders of creation, and has proved the fact of his original inherent possession of the Divine Principle. His relation to the lower orders involved definite responsibilities and obligations. The self-consciousness then awakened has since been the beacon light, the controlling influ-

ence, upon all planes which he has attained. Its inspirations created a longing desire to know the source and cause of the numberless spiritual and physical phenomena of the world, and he has since then, through aspiration, realized considerable progress, and has gradually become more and more susceptible to spirit influences, and now exercises paramount control in material matters.

In the midst of the garden, through the inner self-consciousness, he heard, in the cool of the day, the voice of the Spirit distinctly asserting its divine command. Many since then have heard that voice, and have sought to stifle its persistent protest against the violation of its admonitions. Is not the spirit within manifesting itself through the consciousness of man more real to-day than in the morning of humanity?

After the realization of the divine self-consciousness, the spiritual eyes are opened, and one perceives that harmony and peace are rewards obtainable by conformity to required conditions, and that through the life one may enter into new and beautiful relations.

Man at first, without foreknowledge of the great perils which he would encounter, embarked upon the new life, where no one had preceded, without any remembered experience to guide — the star of consciousness revealing no trail, not even the fact that he must bear the issue of his own errors.

Had he clearly foreseen his subsequent career, he might well have sought to hide himself amongst the trees of the garden, or have endeavored to excuse or justify his act of disobedience by any of the sophisms of which the human mind is ever the fruitful mother.

After having passed the Rubicon of restraint, one can never return to the halcyon days of native simplicity, for he that has voluntarily sought the companionship of those in the love of evil, must thereafter suffer the penalties of disobedience; no one escapes the violated Law.

Through wisdom and obedience to the divine intuitions of his better nature, one may finally overcome the law of Karmic action and enter into the enjoyment of those spirit-

ual correspondences, in nature like unto those realized by intelligences who have attained the heights. Such grace and perfection of character is the final fruition, the full realization of spiritual rewards for previous good actions, sacrifices, and sufferings in the behalf of others. No one, however, ever can successfully hide himself amid the trees of the garden, or in the material attractions of the physical world, from the presence of the Lord God (the inner divine self), to which reference is indirectly made in the allegorical story, the spiritual meaning of which we in part define.

In the ninth verse, the Divine Principle, or Self Consciousness, appeals to the mortal mind in most positive terms: "Where art thou?" as though saying, "Thou hast, through disobedience, separated thyself from me, and hast ventured upon a wrong course of action, dost thou not perceive the direful consequences? What hast thou to say? Canst thou not see thy nakedness?"

From the fact that man in his first estate perceived not his nakedness, or, more clearly defined, possessed not the capacity to recog-

nize the inherent difference between truth and error, it will be readily perceived that until he did acquire that capacity, he did not recognize the differentiations separating himself from the lower orders of animal life. He had in the beginning been endowed with special inherent gifts of spirit not possessed by such orders, but it required for their demonstration then, as now, occasions and necessities for the revelation of their existence. No great event in the history of the human race has ever culminated without the production of the genius of the hour. As ever since, so was the truth illustrated in connection with the allegory of Eden. Adam, an allegorical representative of mankind, is the figure around which centers the early traditions of the human race. He stands forth an embodiment of a spiritual idea, of man's free will and responsibility to the Law for every act. The fact of his inability to escape the judgment of the divine inner self-consciousness is the point of the narrative. This is what gives value and importance to the events recorded, and for the purposes of spiritual

instruction, it is of little moment to us whether the story is allegorical or the record of a real event. Its spiritual meaning distinctly defines and limits its value. It will continue to interest and instruct those of the coming, as it has those of the ages past. And so will it ever be, that man, seeking light, shall turn to the east, where new Eden Gardens will be found and great souls teaching important truths, reflecting rays of wisdom in every direction, and truly illustrating the beauty of righteousness, causing a resurrection of the latent divine spark in the consciousness of many, and testifying unto others the reality of that light which alone confers freedom.

XII

"And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord." — GENESIS 4: 3.

"And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering." — IBID. 4: 4.

"But unto Cain and to his offering he had not respect." — IBID. 4: 5.

THE allegory as recorded is significant, for it is true now, as in ancient times, that the nature of one's sacrifice indicates the plane of one's spiritual realization.

What we term civilization, or the combined spiritual attainments of nations, may be more clearly comprehended, when we have learned prevailing beliefs and practices in respect of sacrifices. The Infinite Spirit, concerning whom the finite can learn much through the study of spiritual laws, needs no sacrifice from any one. He is Omnipotent, all-sufficient in

Himself. He has revealed through the Law innumerable evidences of His Wisdom, and as we are inspired by His Spirit so may we intuitively perceive the relations which the finite sustains to the Infinite. The forms and ceremonies of the past reflect the soul's constant desire for more light, and certain great leaders in spiritual and economic affairs have, through their services in behalf of humanity, left valuable legacies in the enjoyment of which we may learn very much concerning the relations of the spirit in man with the Infinite Spirit. Such laborers in the spiritual vineyards of the world have ever been servants unto others, teaching many how to live in order to obtain foregleams of a divine realization. Through the ministration of such, the light of the coming apotheosis has been revealed for the benefit of those in darkness.

The very fact of offerings, in the early ages, of living sacrifices, succeeded in later times by spiritual aspirations and self-denials, is confirmation of humanity's innate desire to attain spiritual progress. The crude rites at first practiced prophetically symbolized future sac-

rifices of the self in behalf of others. Through many oblations man has slowly gained dominion over his material nature.

We would not teach that in itself the offering of Cain was inferior or in any way less desirable than that of his brother Abel. The material of an offering cannot change man's relation to the Infinite, Universal, Cosmic Spirit, manifesting through Law. But the holy or whole aspiration of the soul does denote spiritual desires, and aids the spirit in man to gain dominion over the physical brain, for the expression of lofty ideals and the living of the nobler life.

Cain evidently had not evolved to harmonial relations with intelligences in the higher spiritual planes, who are ever ready and willing to aid those seeking the light. He may have approached the altar with that appearance of self-confidence begotten of material prosperity readily perceived by those in advanced states of progress.

While it is probably true that neither of the brothers were, in the proper sense of the term, spiritually enlightened, it is evident that Abel

more clearly discerned the truth than his brother. He may have offered his sacrifices, entertaining an indefinite idea that he was in some way a spiritual being, answerable for his acts. There is not much historical evidence to sustain this or any particular view of his character. It is recorded that Cain soon after became a murderer, implying, as such crimes ever do, the surrender of the higher self to the impulses and passions, and subserviency to other discords. The thought leading to such result probably had been long destructively predominant.

Other inferences may be drawn from the narrative which will suggest larger generalizations, than the mere personal acts of these two brothers, and more important than the consequences following from them. They naturally lead us to the consideration of the value of material, visible sacrifices, and the influence of such practices upon the lives of men. Has the sacrifice of life or the surrender of material values upon the altar of the church ever enabled one to attain to higher spiritual realizations? The correct answer to this inquiry will

settle many important questions pertaining to the church militant. Beyond serving present and imagined needs, has there been spiritual benefit?

In the earlier periods, the sacrifice of life was believed to appease the wrath of an Infinite Spirit, and to procure pardon for offenses committed in violation of certain supposed divine commands. The fact of such sacrifices, and the belief of possible benefits to be derived from them, have caused many, vibrating in darkness, to mistakenly seek release through material sacrifice rather than from those aspirations and sacrifices which lead to the control of the self. Such periods have been those of great moral darkness, in which have been committed many cruelties without regard of the principles of equity, justice, or the divine brotherhood of man. Such low conditions prevailed upon the earth at the period concerning which we write. While it is true that the parents of the two brothers had realized some little knowledge of good and evil, the capacity to perceive the difference between right and wrong, ever a spiritual intuition, was

only indefinitely developed in either. Neither of the brothers comprehended individual obligations to any Supreme Law. Nor was the spiritual meaning of symbols, in later ages so commonly employed, then understood. Only after many centuries of wars, conquests, destructions of governments, losses of nationality, and apparent retrogressions, came limited periods of spiritual lucidity among men, during which great souls perceived the light, taught many valuable lessons as illustrated by previous experiences of mankind. No one at that time knew the fact that man is always rewarded or punished by his own acts.

"If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door."

—GENESIS 4:7.

XIII

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee."
— GENESIS 12: 1.

"And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing." — IBID. 12: 2.

"Fear not, Abram: I am thy shield, and thy exceeding great reward." — IBID. 15: 1.

THE promise unto Abram was that he should be a blessing. "I am thy shield, and thy exceeding great reward." "I will make of thee a great nation." In the fulfillment of the promise a change of domicile occurred, a removal from the land of his birth into another section. Considerations of individual prosperity were doubtless important, though secondary compared with the blessings which others would realize through his agency.

His descendants would multiply and become

powerful, a great nation, though its long night of slavery and subsequent distribution over the earth, which, in the light of history, appears to have been divinely ordered for the purpose of extending civil government, was not then revealed. While we reverently and gladly offer our tribute unto his memory, and would in no way belittle his character or the services he or his immediate successors rendered in the cause of racial progress, loyalty to facts compels us to record that we find little to attract attention, few deeds performed by any one belonging to the race worthy of special commemoration — until many generations had passed, when one of the world's really great men, in another country, and under adverse conditions, materially aided the cause of humanity and rescued his people from servitude, and accomplished many other important results, not the least of which was the initiation of a system of civil jurisprudence, which, with modifications adapted to other and later times, has stood the test of revolutions, survived the rise and fall of empires, and remains to perpetuate the genius of its founder.

Through obedience to the Commandments delivered unto that great lawgiver, millions have realized great spiritual light and beneficent guidance while incarnated in the human form. Though the text specially refers to the earlier periods, we may here state that a part of the Hebrew race in every age since the time of Abram, notwithstanding frequent departures of some from spirit leading, have continuously idealized the finer intuitions, holding to standards of ethics in advance of those taught or attained by most other races. This statement, however, must not be construed as indicating an universal practice at any period of all the virtues. We would, however, relieve the race from the censure of a willing participation in, or responsibility for, the many acts of cruelty committed in the past by orders of some of its cruel rulers. From the time of Moses unto this day, there has ever been a longing desire, and a confident expectation in the heart of the plain people, so absolutely trusted as to firmly settle in the consciousness of the race the belief that the God of Abraham will yet restore His chosen people to the pos-

session of its ancient heritage, and to a greater than its original prestige and glory. That expectation is to the common Hebrew mind like unto a self-evident fact, admitting no question. Some, however, who realize that there may be some special meaning in the ancient covenant, do, indeed, look for the day when the truth shall be fully revealed. Then they confidently hope every son of Israel will realize, in its most sacred spiritual sense, the significance of the command given unto Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee." For the Infinite Spirit that through the One Law ruled over the universe in the time of Abram, was, is, and ever will be, and all His people will sometime perceive the spiritual significance of the early promises, which, once fully realized in human consciousness, will promote peace and concord everywhere.

The recognition of the principle of brotherhood, for which the Jews have always stood, has already resulted in an important conference and the establishment of a permanent Court of

Arbitration. While this may appeal to man only in its material aspects, it is in reality a reflection of that Higher Court whose mandates will be accepted by all when truth, harmony, and love prevail upon the earth.

Abram was both a personal and a collective fore-representative of a race which was to be made great — which would be blessed, whose glory and greatness would be a blessing (Gen. 12:2); all, it will be observed, having reference to those blessings which were yet to be received from Him, with whom a thousand years is as a night passed, infinitesimal in point of time, comparatively less than that consumed by the flower opening its petals to the early rays of the morning sun. In confirmation of the fact that all hopes will be realized, the source of the promise forever precludes the possibility of failure, "Fear not, Abram: I am thy shield, and thy exceeding great reward" (*Ibid.* 15:1).

Whatever may betide man among the objective experiences of earth, there is one Source or Fount of Good, once revealed in his consciousness, love thereafter impels to the performance of beneficent sacrifice and service. Such

spiritual realizations often transforms the human heart unto a likeness or spiritual image of its Divine Author, very beautifully illustrated in service unto others. The impulse of race solidarity has protected the Jews in hours of darkest peril and persecution. That impulse has served as a protecting shield, and has maintained the integrity and continuity of the Hebrew race, delivered its leaders from great political and financial perils, and kept its blood separate, distinct, and pure. These are facts of common observation, familiar to all observers.

But for what purpose have so many sacrifices been required? Why have gifts beyond measure been so freely bestowed by the prosperous to assist the brotherhood and to keep the race distinct? Is God a respecter of persons that he should incline the great and good among that race only, to sustain and succor those of the brotherhood in sore distress? This must be the Divine Method of bestowing blessings, of making the Jewish name great and glorious, for by closing the heart against charity and love the Jews might long since have been

blotted from the calendar of the world's benefactors. It needs but a superficial investigation to dispel all doubt concerning the divine perfection of the Law, in obedience to the cardinal principles of which the Jews have continued unto the present hour. In the realms of spirit, as in the kingdom of material affairs, every cause produces with absolute certainty definite results. Both Hebrew and Gentile have unconsciously manifested the inevitable issue prescribed by the Law. The multiplicity of apparently opposing forces operating in the universe are clearly revealed unto those who perceive their occult modes of expression, as illustrating cosmic order, and the general unity of the perfect and absolute Law. It is also clear to one who has made a study of spiritual matters that those who make their brothers' interests and happiness their own prosper, and receive blessings and spiritual satisfactions without number. It is its mode of demonstrating the possibility of an apotheosis while yet in the physical state.

When we note the many failures that resulted from the efforts of the early Jews to

establish better spiritual and political conditions, we should remember that they were subject to many limitations, greatly circumscribed. They were not navigators of the sea, did not migrate to distant countries, and consequently could not profit from the discoveries which had been made by other nations. Within a narrow country, rich in some but weak in other resources, they were the first and the only people to evolve from the inner self-consciousness a spiritual theocracy, — the outlines of a system, if you so please to term it, radically different from those imperfect forms of government which had previously been established by the Egyptians, Chaldeans, and Atlanteans, as each of those systems was principally designed to further researches in astronomical science, and to disseminate such knowledge among a certain class of students, who incidentally served as priests, but who received their support from the State for the purposes stated. Neither of those nations had evolved any system of civil government worthy the name. Autocratic rule sustained by military force everywhere prevailed among them.

XIV

"As for me, behold, my covenant is with thee, and thou shalt be a father of many nations."
— GENESIS 17: 4.

"Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee."
— IBID. 17: 5.

"And I will establish my covenant between me and thee and thy seed after thee in their generation for an everlasting convenant, to be a God unto thee, and to thy seed after thee." — IBID. 17: 7.

"And the Lord appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day." — IBID. 18: 1.

THE individual sensitive to spiritual influences vividly feels a conscious unity with those in spiritual realms. While some are more susceptible than others, it is possible for all to realize, in measure, corresponding to states of progress, the beautiful rhythmic harmonies of nature which are reflections of those which

pervade the spiritual spheres. Some quickly respond to sensations and influences which are not readily felt by others, while some attain freedom in the expression of thought, and serve as the revelators of truth. In order to successfully accomplish the mission of teaching others, there is real necessity that one should live upon planes above the average of humanity. Under the Law, when the spirit has gained full control or mastery of a person's physical brain, the individual, if he so wills and aspires, may receive such impressions and direct communications from those in superior states as will enable him to serve beneficent ends, or by yielding to the leadings of those in low conditions of excarnate life may incur and suffer the deepest pangs of despair and remorse. The Law under which spiritual revealments occur is not limited to supplying the special necessities of man, but is an inherent principle of nature as yet but imperfectly understood.

Our Scriptures contain many records relating to such matters. At the time of Abraham, no one had acquired much knowledge in regard

to spiritual laws. There were then, as there have been in all subsequent times, certain intelligences, who were, in fact, spiritual vicegerents of those who had attained apparently supreme power, acting as their executive agents in the enforcement of the minor provisions of the Law, and always willing to teach mortals, though but few had then realized spiritual correspondences which enabled them to receive direct instruction. There has always been required due preparation by the instrument of spirit, before the possibility of manifestation, howsoever great may have been present exigencies or the needs of mankind for special revelations of truth.

In respect of having realized correspondences which enabled him to receive communications from spirit intelligences, there had been with Abraham a fortunate concurrence of conditions. Many causes had contributed to that end. His pure, upright character, his life in tents where atmospheric conditions were favorable, and few opposing vibrations, his advanced years, when the objective capacities of mind are less aggressive and the spiritual

perception more definitely polarized than in youth, were all contributing influences, which, happily combined, enabled certain intelligences to reveal their presence, and deliver their messages as they are related to have done upon the plains of Mamre.

The realization of certain spiritual powers, common in our day, were not usual in those times, but their possession by Abraham clearly accounts for his ability to communicate with those from other spheres. We need not wonder that what at that time must have appeared supernatural, though perfectly within the domain of Law, should have been ascribed to God. Judging from the records which have been preserved to us, it is certain that neither the Jews nor any other of the races then upon the earth had developed any definite ideas regarding the Infinite Spirit. Special terms and definitions had not become fixed in the Jewish vocabulary. All primitive races have ever been ignorant and superstitious, and have not perceived that the soul of man was one with the Divine Principle, nor have they ever duly appreciated the fact that spirit is the essential part of the beauty

and glory reflected in the Universal Life. We may well remember that forever memorable appearance and interview upon the plains of Mamre, where a messenger of the higher life, one who had realized the powers of prevision, through spiritual correspondences and consociations, appeared unto Abram, revealing a new name, to indicate the office and grand objects to be accomplished, and announced the fact that through him would be established an everlasting covenant with his people, and that he would become the father of many nations. That messenger needs no credentials from any one in this age, as history has established the fact that his message embodied a great truth.

XV

"And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground." — GENESIS 18: 2.

ALL selfishness eliminated from the hearts of men, and every one seeking the good of his neighbor as the chief object of life, there could be created a spiritual atmosphere in which the most delicate vibrations sent from other spheres would be clearly perceived. Direct communications could, under such conditions, be received and understood. We think it would then not be impossible to see the forms of our arisen brothers, and in those sections removed from the din and bustle of business activities, spiritual bodies might walk the fields and hold natural converse with mortals. It would be within the range of possibilities were the higher spiritual consciousness fully realized by all.

When one studies the life of Abraham, he is, as it were, taken back to that age and to the plains of Mamre. He perceives there a condition favorable to spiritual harmony — an atmosphere clear and exhilarating. No disquieting causes prevail between the followers of Abraham and the natives of that country — members of other tribes. The matters that appeared at first as a possible reason for conflict between the herdsman of Lot and those of Abraham had been happily adjusted. Peaceful relations existed without and sufficient tribal prosperity within, to preclude want, but not so great as to generate the avaricious spirit, which afterwards proved such a retarding influence and, finally, contributed to many of the Jewish misfortunes. No destructive, internal conflicts disturbed the tribual communities. In every respect ideal conditions for spiritual intercommunication prevailed. To one who has made progress, and has realized some evidences of the possibilities of spirit, the revelations which Abraham is related to have received will appear natural and within the scope of probability, showing

that he had attained that stage of progress where personal directions for beneficial uses could be received from those in the astral states of being.

XVI

"And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the Lord." — GENESIS 18: 22.

"And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground." — IBID. 19: 1.

"And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place." — IBID. 19: 12.

"For we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it."
— IBID. 19: 13.

"And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground." — IBID. 19: 25.

IN our comments upon certain conditions which prevailed in the time of Abraham, it was stated that he was able through spirit-

ual relations to commune with a celestial intelligence — probably one to whom had been delegated authority over the affairs of the Jewish tribes, possibly the god of the eastern hemisphere. Under the Law celestial intelligences after having made sufficient advancement may serve as its vicegerents. There were then, as now, various orders of intelligences, who served in different capacities. Some were executive agents of the Law, whose supreme purpose and care it was to see that not one jot or tittle of it failed in the accomplishment of the purposes for which it was instituted. *The Law itself is an intangible principle, a force, which can only be perfectly defined by those spiritual intelligences who have become Masters of Wisdom,* — those who have attained to that state of illumination wherein the principles of harmony are supreme. Such intelligences can, at will, pass through the immensities of space and communicate with those whom they desire to teach. The fact of being an excarnate spirit does not presuppose the possession of spiritual attainments in perfection. Doubtless those

who turned their faces from the presence of that Lord of the Law who had been conversing with Abraham, and departed toward Sodom (the term here, in a metaphysical sense, representing the material world), were but spiritual neophytes, not versed in the laws of intercommunication. While unto Abraham spiritual intelligences were not only veritable entities, but far more than that, messengers of truth and friends.

The chief importance attached to the narrative is contained in the statement that "Abraham stood yet before the Lord," by that act separating himself from those who turned toward Sodom. In a previous verse it is related that there were three men who appeared unto Abraham. Afterwards each turned his face, while but one (Abraham) stood in the presence of the Lord — one wise and three in error. Has the ratio changed since that day? With all our boasted civilization, do not three fourths, the world over, seek its glittering attractions and generalities, instead of its verities? If each one seeks to know the self, to ascertain the motive

back of every action, he will soon discover whether he is a representative of the minority or the majority in the issues of life.

There are, in the cosmic order, messengers of destruction as also those of construction, — those who conserve the principle of change, those who represent the forces working for redistribution and reorganization, those who coöperate with and direct the energies of nature in new ways, and assist in the establishment of new expressions, superseding former conditions. There, also, are those who recognize the fact that there are laws of nature, but do not perceive the purpose for which they exist. The fact that those messengers or forerunners of change were directed or attracted to Lot, and revealed unto him the approaching catastrophe, giving him, and those connected with him, an opportunity to escape, would indicate that Lot had evolved certain correspondences of spirit, and was living upon a higher plane of life than generally prevailed in Sodom at that time. He would not otherwise have been directed to flee from danger, while so many others were

left subject to the destructive elements. This view of his character is confirmed by the records concerning the division of territory between Abraham and himself, and how, thereby, conflicts between the herdsmen of the respective parties were avoided.

It is not required that we should long dwell upon the destruction of Sodom, that city of the plain, given over to the gratification of the lower instincts of humanity, whose inhabitants possessed so few virtues that not even ten righteous ones could be found in it. The story has a metaphysical meaning of value and conveys a lesson that has not been lost, though the incident was recorded many centuries ago. It may be summed up in some such manner as this: The individual action is often representative of a community. One's conduct under special impulse is a composite reflection of his past. If one allows his own freedom of will to become subject to the forces of evil, — so-called, — if he continually joins himself to the imperfect exoteric expressions of the undeveloped good, he does, by such repeated actions, grow into such cor-

respondences as indicate reaction, a swing of the pendulum backward, though its final direction is ever onward. During such periods of apparent retrogression, the materialities of earth obscure the spiritual vision, and the individual sinks into those depths of degradation, escape from which appears unto our vision impossible. The change that we call death is a door of escape for such, as through it new opportunities are presented for advance to higher planes.

Apply the principle of the Law to any number of individuals, to a city, a community, or nation, and you will perceive a reason for what often appears unexplainable. The average moral consciousness of the inhabitants of a city, when living upon a low plane, is such as to invite destruction, as the fate of many long since buried, could they speak, would attest.

XVII

"And Abraham gave all that he had unto Isaac."
— GENESIS 25: 5.

"Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people." — IBID. 25: 8.

"And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian." — IBID. 25: 20.

"And Jacob sod pottage: and Esau came from the field, and he was faint." — IBID. 25: 29.

"And Jacob said, Sell me this day thy birthright."
— IBID. 25: 31.

"And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob." — IBID. 25: 33.

WHETHER Abraham adopted or established primogeniture we are not informed, nor does Scripture afford us light in respect of that matter. The fact is stated that Abraham

gave all unto Isaac, the firstborn son of Sarah, though before that a son, by a bondwoman, had been born, and subsequently by another wife, after the death of Sarah, six children, neither of whom received anything from his possessions. I am aware that primogeniture, conferring the exclusive right of the inheritance of realty still prevails, and that the principle is recognized in the law of one of the leading nations of the earth — doubtless maintained through the influence of an aristocracy sustained by ownership of lands. We have, however, no evidence that properties of any sort in the day of Abraham were held by title deeds, or that real estate was valuable, except as it could be used temporarily for the sustenance of domestic animals, which were driven from place to place as exigencies required.

In the beginning of values, the descent of property to the eldest son included both personal and such equities as pertained to the occupancy of lands. It has required many centuries and numerous conflicts since then to establish the rights of members of families and

others to the wealth left by deceased relatives or by persons through wills or gifts. The fact that in the royal family of England, the eldest son of the sovereign is entitled to the throne by primogeniture, and that in exceptional cases, among the female children, the crown descends by the same right to the eldest daughter only, and her issue, has operated to confirm in that country as a principle of law what was at first the mere personal act of an ancient Jewish nomad.

According to the record, Abraham disposed of his possessions, giving all unto Isaac before passing from earth to spirit life. That is not the usual custom of the present age, though there are not wanting similar instances. We have no information of the existence at that time of any written statutes relative to inheritances, nor in fact, in relation to any other such matter. We are now only interested to know that Isaac became the sole possessor of his father's estate, and thereby assumed responsibility for its proper administration.

There was a moral obligation that he should exercise justice and equity in the manage-

ment of the interests which he inherited, for then, as now, the less fortunate expected much from those in the prosperous conditions of life.

Happily we are not without data enabling us to draw conclusions in respect of the life and character of Isaac. Unto those early patriarchs the world has turned for many centuries, sometimes in admiration and approval, but often in criticism. They have, in a certain sense, been deified as the founders of a great spiritual theocracy, the Hebrew commonwealth. It seems to us that the present is an opportune time to dispel the gloss and glamour, the magic and spell, woven around the early founders of that commonwealth, by courtesy so named, and in place thereof incorporate a more correct statement of the real moral and material conditions which then prevailed. We are aware that our statements may be controverted, and that we probably will be accused of a desire to belittle and degrade to the common level those who have, by some, been placed upon the loftiest pinnacles of fame and endowed with almost unattainable superiorities. Such criti-

cisms do not concern us, nor in any manner change the purpose and design of those with whom we are coöperating in the production of this work. Our only purpose is to place before the reader the truth, and in so far as possible to correctly portray the early conditions of the Jewish life. In order to succeed in that undertaking we implicitly rely upon those able to impart all needful information.

Previous to his death, Abraham, desirous of having his son married, exacted from his oldest servant an oath that he would go to the country of his master and there seek out a wife for his son Isaac — a rather delicate mission, it must be admitted. Isaac at the time was forty years of age, and, in our day, might be considered quite old enough to act for himself, but such affairs must then have been conducted somewhat after the present fashion in royal families, where the affairs of state have much to do in the selection of Queens and Consorts.

The success resulting from that mission affords an opportunity to study some of the

early customs of the Jewish people. It teaches the importance once attached to visions, such as would now be termed communications from the astral world, and the reliance placed upon them — "And the Lord appeared unto Abraham," etc. Trusting and believing the Voice, Abraham commanded that his servant — his oldest and trusted chief of the household — should not select a companion for his son of the Canaanites among whom he dwelt. Unlike some other races, the Jews have never encouraged promiscuous marriages, and have by the strict observance of customs in this respect escaped amalgamation with foreign elements, and have preserved, uncontaminated, the blood of the race.

The servant successfully performed the errand intrusted to him, as we are told that Rebekah, the sister of Laban the Syrian, returned with him, and that Isaac took her to wife and loved her. For a period of about twenty years no children were born to them — conditions corresponding to those of his father's family previous to his own birth.

We however read that he successfully entreated the Lord for his wife. To those who have not learned the power of spirit to define form, the action of Isaac will be an enigma, a child's request, showing simplicity without wisdom; but to those who have proved the facts of nature, the request will not appear unreasonable, though the birth of a child involves a different attraction and the control of different laws from those required to create phenomenal apparitions. Isaac may have known that in the spiritual world were forces which could be evoked for the accomplishment of desirable ends, though it is more than probable he was in complete ignorance concerning prenatal or spiritual laws of any nature.

It is interesting for us to study this matter, for following the entreaty we read, "And the Lord [the communicating spirit] said unto her [Rebekah], Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger."

The answer to Isaac's appeal related to the correspondences that exist upon two planes of realization — not an infrequent occurrence, though often misunderstood. While Isaac did not understand the laws of vibration, attraction, and the like, he believed that certain intelligences could answer his invocations. To many it may appear an anomaly that invocations relating to such matters should through the unchanging law obtain answers, — that conception should follow, and, above all, that there should result the birth of two sons, twins, of such dissimilar aptitudes, and that one should become servant unto the other. Aside from its spiritual and metaphysical lesson, the story has little value and is hardly worth preservation. One will observe the order of birth, though under the law of nature in relation of time there could have been no great difference. Esau was first ushered into physical life (afterwards described as a hairy man) — the representative of the animal type, who subsequently became an expert hunter, and won the love of his father, while his brother, Jacob,

grew to be a plain man, who gave his attention to the acquirement of wealth. This trait of his character is fully illustrated in the terms subsequently dictated to his brother as the price of food to allay the pangs of hunger. That he should later on exercise the larger influence and control in affairs is but natural, for business acumen, even if of the lower order, usually prevails over indifference. His mother may have recognized his thrifty habits of life, and on that account have been specially attracted to him, and have loved him better than Esau.

Subsequently there was a famine in the land, and Isaac with his family went unto Gerar, among the Philistines, when Abimelech was king, or chief, of the tribes. He dwelt there and had success, reaping a hundred fold from his sowing. He largely increased his flocks and herds, and subsequently excited the envy of the natives, who forced him to move to another part of the country. During the period of his residence in Abimelech's land he secured a supply of water, and, as the country was naturally fertile, succeeded

in maintaining his prosperity, and acquired much influence. From that early period we may trace the paramount control of wealth, which in succeeding centuries led to social distinctions and the separation of families.

No great moral lessons can be drawn from the career of Isaac. He appears to have been a prudent, successful, upright person, as the virtues of life were then understood and practiced. We have also in connection with those early times the story of the means employed by Jacob and his mother to deceive Isaac, after blindness had overtaken him, in relation to the bestowal of his blessing. The deceit and false representations seem to have been without justification. Jacob, like his father, possessed some medial gifts, but his correspondences were with the lower orders of astral intelligences, and served no special purpose until late in life.

Through ignorance of natural law, Jacob in the earlier part of his life ascribed such visions, and the voices that he was able to hear, unto the Lord God, but in reality they were but manifestations from the astral

world from those very near the earth plane. The fact that he circumvented his brother by a deceit, and thereby unjustly secured for himself the father's blessing, in the odium of which his mother shared, conclusively establishes the truth that he had not then attained the higher realization of spirit, nor any very clear conception concerning individual equities upon this plane.

Nor is there any evidence that Esau possessed any special spiritual gifts. We will state for the information of the reader that such power is not associated with, nor dependent upon, moral or spiritual exaltations, but that the nature of one's correspondence is revealed by the attractions. They are indices of the progress one has attained.

The term "Lord God," so frequently used in the earlier Scriptures, has been wrongly presumed to refer to the Infinite Intelligence, thereby leading many to suppose that the patriarchs did in fact realize the beatitudes of the divine self-consciousness.

Jacob was without great intellectual gifts, though a certain natural sagacity enabled

him to succeed in the acquisition of property. In early life he was not averse to the sacrifice of principle for gain — as his business relations with his father-in-law attest. We are in no manner defending Laban, and simply refer to Jacob's methods to illustrate his character, and to show that he was not in harmonial correspondence with spiritual intelligences of the higher order, whose leadings forever preclude the employment of unjust means to accomplish any purpose. His nature, subject to natural impulse, limited the sphere of his perception and prevented spiritual realizations.

The story of his departure from the presence of Isaac and Rebekah, and his long residence at Padan-aram with Laban, his service with the latter, his taking unto himself Leah, the daughter whom he did not love, and subsequently obtaining Rachel, whom he did love, as related in Scripture, conveys an esoteric lesson of special value. It is by contemplation of his experiences during those years, that foregleams of hope are awakened in the hearts of those waiting and longing

for more favorable conditions of life. It is very doubtful if Jacob then divined the spiritual meaning of his own life. Doubtless he was a willing exile from the presence of his brother. Even his primitive ideas of justice must have made an association with him unpleasant.

"And he dreamed, and behold a ladder set up on the earth and the top of it reached to heaven: and behold the angels of God ascending and descending on it." — GENESIS 28: 12.

"And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven." — IBID. 28: 17.

Taken in connection with the idea of his low medial attractions, and the memory of the injustice he had practiced upon his brother, the constant reversions of a somewhat dormant consciousness, we are not surprised by his separation from the other members of the family. This may have been an attempt to escape the constant reminder of that glimmering light which made him afraid, as stated in the text. Intuition of consciousness was the Nemesis, the divine vengeance, the judge

and the executioner, for in like or some other manner have the occult laws of nature forever been revealed. In conditions of harmony, the spirit of man is not restrained. It enjoys the largest liberty, and finally realizes the beauty of nature and the perfection of the great cosmic laws of the universe, for it is itself in unity with those laws.

Though at first in a state of excited, turbid unrest, the spirit (the Essence of the Principle in man), like unto a bounding stream rushing through the gorge and over the precipice, outworks its destiny and passes into final states of tranquillity.

All subjective and objective forces are forever under the dominion of the Unchanging Law, and he who looks beneath the surface in the investigation of spiritual matters will perceive that realizations are constant, and slowly but surely prepare conditions for an unending life of noble expression, upon planes where highest aspirations center, neither limited, controlled, nor in any manner subject to the bondage of karmic action. And thus under

the varying influences forever operative, — in many ways and by apparently strange methods, — the supremacy of the Law is illustrated. Jacob's experiences were doubtless all necessary for spiritual progress.

This is the natural deduction we draw from his early life. He had, until the time we write of, concentrated his powers in the acquisition of wealth, and according to the law of similars, like attracting like, those astral intelligences in sympathy with the purpose of his life were naturally called into his atmosphere, and, coöperating with his desires, largely influenced his action. Through astral leadings he was able to attain the object of his ambition. The means adopted for success in this direction preclude the idea that at the time of his separation from Laban he had realized any advanced concepts of truth, or that he perceived any necessity for a more perfect realization of spiritual wisdom. He was yet bound. His spirit had neither sought nor obtained freedom. There is no evidence that he even desired or knew anything whatsoever

concerning more beautiful, enduring, and spiritual correspondences or other than those which the material successes of this world furnish. He had attracted unto himself astral intelligences of the lower order, whose thought vibrations prevented the realization of spiritual truth. He had selected his associates, and therefore suffered the penalty of his choice.

He served under Laban for a period of twenty years, and by various methods advanced his material interests so that further connection with him appeared undesirable. But the light of consciousness, though long obscured, was not wholly effaced. Conscience seems to have reproved certain acts of deception through which he had obtained success. For his conduct towards Laban, he attempted to justify himself by accusations against his employer, making the allegation that during the time of service his wages had been changed ten times. In such manner he sought to justify his own acts of deceptive cunning, a method of reasoning not uncommon in our own day.

After he had become what the world terms rich, and could command a numerous retinue of men and maid servants, beside cattle and flocks in abundance, he left the country in which he had achieved so much, and directed his course towards the land of Seir, in the country of Edom, occupied by his elder brother Esau. We have noted some of the reasons which influenced his departure from Padan-aram. There were also probably other causes. The large increase in flocks and herds may have required a more abundant supply of water and grasses. These two principal necessities of the herdsman have always been most important in all climates of the earth. He was leaving a rich country and about to occupy one with the resources of which he was familiar. The probable issues of the move were doubtless properly considered. Were there any reasons to prevent his return? Let us see. Esau was there. But Esau was his brother, and that should not have been an objection; but we read in Chapter 32, verses 9–11, the prayer of Jacob (prayer is often employed in times of fear, —

and fear itself is frequently the child of sin, — the expression of the consciousness of wrong), "For I fear him, lest he will come and smite me," etc. Had Esau ever committed a wrong against Jacob? We have no reason to believe he ever had. Upon Jacob's return did he demand the gifts of goats, sheep, camels, bulls, and asses, as the price of forgiveness? Apparently not, for we read in Chapter 33, verse 4: "And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept." Previous to this meeting Jacob had sent his servants to meet Esau, with large presents. For what reason? Do not the verses quoted contain it? As we have stated, Jacob possessed some medial powers of the lower sort, but, as with many of the present time, he mistook the astral influences surrounding him for those of a much higher order. He yielded to those impressions with which he was in natural, uniform correspondence. He perceived the visions and heard the voices directing his return to his native land, and accepted them as revela-

tions, for the reason that they accorded with his self-interest.

In relation to what his brother's feeling towards him might be, he probably considered the element of time, its mollifying influence upon the human heart, and what would be its effect upon a nature like Esau's. The accusations of conscience may have been real, for an undefinable fear appears to have held him in restraint. Surely memory failed not to recall the events of early days.

An unreal entity, the creation of fear, the offspring of conscious wrong, stood in the way, as though with a visible wand inscribed, "Thus far and no farther." To him it seemed to ward off and prevent his crossing the ancient boundaries of the land of his birth, and yet in obedience to the voices and visions, which he so implicitly trusted, he must go forward. And thus in his case, as with millions since, consciousness of sin limited freedom of soul and held him in subjugation to its tyrannical behests.

We can readily perceive what may have been in the mind of Jacob, and that he judged

the probable action of his brother from his own plane of reason.

After sending forward valuable presents, he remained behind lest his brother should, even at that late day seek revenge for a great wrong suffered long before. He, however, misjudged the nature of Esau, for we read he fell upon the neck of Jacob and kissed him and said unto him: "What meanest thou by all this drove which I met?" And when told they were to find grace in his sight, his reply was, "I have enough, my brother; keep that thou hast unto thyself." Jacob, however, possessed the natural cunning of the world, and did not underestimate the value of peace, so with great urging prevailed upon his brother to accept the gifts, after which, it is related, he proceeded to a certain place and pitched his tents, bought a parcel of land, and erected an altar.

We may here note that it was customary among the Jews in the early times to erect altars of very simple construction wherever a place had been selected to remain for any special time. This fact, however, does not

presuppose any established system of teaching, nor does it in any way confirm what has been said by some to be true, that the Jews had knowledge of a future life or the soul's eternal persistence, and that altars were symbols of that belief. Such ideas at that time constituted no part of the Jewish religion. We are not justified in any inference that Abraham, Isaac, or Jacob considered death anything other than a misfortune. The idea of an existence in an under world (afterwards subdivided) had not then been conceived.

The life of the Jews in the early ages was chiefly, if not wholly, concerned with present conditions. Future relations invited no consideration until many generations afterwards, when farther progress had been achieved and men had become better qualified to reason concerning spiritual matters. Enough, however, is recorded to enable us to draw fairly correct conclusions concerning certain customs which were common in those days.

XVIII

"And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel."
— Genesis 35: 10.

Jacob had long been a man of affairs, held to the attractions and illusions of earth, chiefly interested in those pursuits which had for their ultimate purpose the increase of wealth, the accumulation of things which perish in the using. While so engaged there came within the tentative sphere of his life certain aids and assistants which enabled him to succeed in obtaining the objects of his desire, but, in the meantime, wove around him certain karmic conditions limiting spiritual perception. He had secured large possessions, paying the usual price of bondage to the attractions which he too highly valued. Doubtless influenced by desire for more, a passion once awakened rarely satisfied, he

parted from Laban and removed to another section of the country.

Apparently he did not employ his new opportunities and increased wealth in behalf of others nor for any other purpose than the realization of personal aggrandizement. He had at that period made little or no progress in the conquest of self. The resistless course of events, however, soon opened a new chapter in his experience which proved more interesting and spiritually valuable than any that had preceded. Domestic afflictions, as in the experience of many others, followed in quick succession. His daughter became a victim of lust, his sons were murdered, and the wife of his love soon died. These were great and unforeseen calamities, but through such misfortunes his long night of darkness was followed by a morn of light. His spirit, awakened, burst the bonds with which he had bound himself in prison, an apparent willing and self-satisfied occupant, though his bodily temple had in reality been fashioned by material influences, and reflected subjugation to its environments. After personal

bereavments, he imperceptibly began to divine the spiritual meaning of life, to sense the influence of delicate vibrations of spirit, which awakened consciousness and revealed the important fact that man is something more than an earthly Jacob, and that he ought and could escape from conditions of darkness and enter upon the life of spiritual peace. Through domestic sorrow, he thus passed the crisis of life. One may well imagine that there was great joy in the heavens, wonderful songs of rejoicing vibrating to the remotest limits of space, on account of this change of vision, this new resurrection. Upon that important occasion an Exalted Spirit appeared unto him, and announced, "Thy name shall not be called any more Jacob, but Israel shall be thy name."

After that meeting, the mystical meaning of which we trust will inspire the reader, God is said to have made the promise: "A nation and a company of nations, shall be of thee, and kings shall come out of thy loins"; and in honor of that sacred promise Israel set up a pillar of stone and called the place

Beth-el. Near to this spot Benjamin was born and Rachel's soul departed (Gen. 35 : 18).

Evidence is furnished in the above Scriptural record that the writer believed that something passed away from the physical body at death. The place to which it departed, or the after conditions of the soul, were not defined. We are left in darkness both as to current belief concerning its powers or its future destiny. It is doubtful if any one at that time entertained well-defined views upon the subject. The idea seems to have been that the soul departed at death — at least it is so stated concerning Rachel.

XIX

"Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams." — GENESIS 37: 20.

IT is recorded that one of the brothers (Reuben) strenuously objected to the taking of the life of Joseph, saying: "Shed no blood." "Let us not kill him." "Cast him into this pit in the wilderness." His advice prevailed, and Joseph was soon after delivered to a band of Midianite merchants and by them sold to the Ishmaelites for twenty pieces of silver. To the credit of Reuben it is said that he designed to rescue Joseph and to restore him to his father, though he subsequently concurred in representing unto Israel that Joseph had been destroyed by beasts.

In that age it was customary for trading bands of merchantmen, when passing through the country, to exchange articles of merchan-

dise brought from the far East for the products of the more northern and western countries, receiving in payment any sort of convertible assets. Young men physically qualified for soldiers were sometimes exchanged in such barter, and subsequently sold for service in the Egyptian army. In a transaction of this sort Joseph was the victim. After a period of about two years of army service, his medial gifts became known and attracted the attention of certain persons in public authority, and were reported unto Pharaoh, who ordered that he should be transferred to his own household. Not long thereafter he conferred upon him the chief direction of his domestic and personal affairs. As has been related concerning him, he correctly defined the meaning of certain visions shown in dreams unto the king which the Egyptian soothsayers had failed to translate. Many subsequent visions, not of record, were also correctly interpreted by him, which secured the confidence of those to whom they referred. All these things were quite possible, as he possessed a nature sensitive to spirit-

ual impressions, and was under the special guidance of an intelligence in the astral state. Previously, when a youth, he had by his revelations incurred the hatred of his elder brothers, as they understood not the nature of his spiritual attractions. Being the younger son, born of the beloved Rachel, he was specially dear to the heart of Israel. He was the heir of a spiritual union in contradistinction to the material aspect of the relationship which so long continued with Leah. The other sons of Jacob attracted influences that limit subjects. They were neither much above nor much below the plane of their companions and are remembered only as brothers of Joseph and sons of Jacob. Very few had realized that plane of spiritual consciousness, which, once attained, enables one to serve as an instrument of the spirit world. Joseph, both on account of his mystical traits of character and sensitive physical brain, could serve in such relation. Independently of the circumstances which afterwards led his brothers to Egypt, and the opportunity thereby afforded him for manifesting the love

which returns good for evil, his life in Egypt was fruitful of important results. It was in consequence of his revelations of coming years of famine that provision was made for the sustenance of the Egyptian nation. That he was used by intelligences whose purposes were beneficent is evident. His kindness towards those who had despitefully used him, and his subsequent labors in behalf of the Jewish immigrants to Egypt, confirms our estimate of his character.

At first in the Egyptian army, and afterwards in the household of Pharaoh, he impressed upon those in other positions his spiritual supremacy. Nor was he deficient in that wisdom which perceives and applies to profitable use the opportunities of life. He soon recognized certain advantages possible of attainment in Egypt. It was through his influence that the rite of circumcision, long previously practiced by the Egyptians, was adopted by the Jews. By this and other conformities, he secured many important privileges for his race. Among the many advantages secured for it were certain valuable

civil rights, through the exercise of which the Jews, while not in every respect vested with powers of citizenship, were no longer accounted alien. Individual members of his race could thereafter hold the fees of land. They could enjoy and teach without restraint their religious beliefs; they were permitted to enter the military service, and to command soldiers of their own race, and did, in exceptional cases, lead the Egyptians in battle. Their chief men were admitted to the councils of those concerned in the determination of important matters. Certain Jews had made important discoveries of the curative properties of particular substances, such as roots, herbs, mineral salts, etc., which they taught the Egyptians how to use. A practical race became, in fact, the teacher of a mystical one. The Egyptian nation had long been accounted the most learned of the world in respect of speculative wisdom, but needed instruction, such as was imparted by the Jews. The Jews, always apt to learn, were soon beneficiaries of many beneficent arrangements inaugurated under the direction of Joseph. Some

learned the principles of chemistry and acquired proficiency therein, and according to the Egyptian wisdom of that age, made progress in astronomy and astrology. The Jewish priests associated upon equal terms with those of the Egyptian hierarchy, were protected by government, absolved from taxation, and allowed to collect tithes upon certain lands, to the extent of one third of the products and income thereof. They established various independent orders, and freely enjoyed the privileges pertaining thereto.

We may trace all these, and many other advantages subsequently obtained, to the enlightened policy of Joseph. Neither race was permitted to interfere with the religious customs of the other, though naturally the Egyptians regarded the Jews as infidels, who rejected the adoration of images, by themselves endowed with mystic powers. An idol graven in the form of an ox, a symbol of strength to the Egyptian, never very strongly appealed to the reason or the imagination of the Jews.

Joseph attempted the introduction in Jewish settlements of certain Egyptian sanitary regulations, but his efforts in that direction were not very well appreciated, though worthy of adoption, as their practical value was very great, and subsequently recognized by many Jews, who endorsed and enforced similar arrangements but in a partial way only. At an important crisis in Jewish affairs, long afterward, under the direction of Moses, they were without essential change, under stringent regulations to the great benefit of all concerned, made positive.

The Jewish priests first learned from the Egyptians certain doctrines, the basis of the trinitarian teaching concerning the divine expression. Osiris represented the creative principle, Isis the principle of fecundity, Horus, son of Osiris and Isis. From such early teachings have originated many other dogmas since taught in various parts of the world.

One of the principal objects of worship by the Egyptians was Ptah, the unknown God.

They were thus unconsciously evolving the idea of the existence of an Infinite Intelligence, and impressing their discoveries upon the Jewish consciousness, though from the beginning the Jews inclined to the acceptance of monotheistic concepts. The seers, or priests, of Egypt served as the mediums through whom revelations of laws regulating the civil order were received. A reason may therefore be said to have existed why Joseph desired that qualified persons of his own race should study the occult mysteries of the Egyptian priesthood. He was, in fact, divinely directed in this matter, for the wisdom so obtained was subsequently employed by Moses for the general good. It enabled him to establish the Jewish hierarchy, which greatly assisted in the maintenance of order, and in the execution of required regulations to maintain the government which he instituted.

We should do a great injustice to the subject of this memoir were we to omit a reference to an important scheme of national utility perfected during the period of his con-

trol in public affairs, viz. the irrigation of theretofore unproductive lands, by surplus waters conducted through canals and used for the growth of crops. In a limited and rather unsuccessful way such works had been previously undertaken, but had never proved practically available for the accomplishment of important results. Many generations have since been greatly benefited through his foresight in these matters. In a period of fifteen years he increased the productive capacity of Egyptian lands over one fourth. The opportunities created for the acquirement of wealth, through such and cognate enterprises, coupled with the fact that considerable liberty for the Jews then obtained, largely influenced subsequent Jewish immigration into Egypt. The immediate family of Israel and the descendants thereof were not the only ones who came hither, for the knowledge of the success of those who first settled there gradually extended throughout all Syria, and many other Jews came, some of whom afterwards attained great prosperity. The privilege of returning home from Egypt upon

payment of a certain tax prevailed during the administration of Joseph. This regulation permitted many who had been successful to leave the country when so impelled.

XX

"And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn."
— GENESIS 48: 14.

"And he blessed Joseph and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day."
— IBID. 48: 15.

"The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth." — IBID. 48: 16.

IT is possible to attain such spiritual realization that one may perceive the nature or quality of the auric emanations, or psychic atmosphere, which envelops another. This involves the use of spiritual sight. It is often the experience of those who have made prog-

ress that with the passing of some of the physical senses corresponding organs of the astral body become sensitive to outward impressions. The individual suffering through failure of sight of the physical eye sometimes develops a spiritual counterpart, — the Divine Opulence, as it were, in a measure supplying temporary deficiencies of the physical organs. Though "the eyes of Israel were dim for age, so that he could not see," he was able wittingly to guide his own hands when the two sons of Joseph were placed before him. Spiritual sight may have enabled him to direct them aright, though not according to the desire and expectation of Joseph, as he bestowed the chief blessing upon the younger son. Thereby Israel announced the relative positions that each would thereafter occupy in Jewish history. He invoked the angel, through whose ministrations he had been redeemed, to inspire and bless the lads, and in prophetic vision beheld a multitude of their descendants in the midst of the earth. An important part of the ceremony was the recognition of the great benefits which Israel had derived from the good angel,

which had redeemed himself from all evil, transformed the worldly and self-seeking Jacob, through the realization of spiritual harmonies, unto the Israel of God. Now, about to leave the material vestments and don a celestial robe, — indicative of a change from darkness to light, — and mindful of the angel through whose ministrations he had realized so many blessings, he invoked in behalf of the sons of his beloved Joseph, the same continuing care, protection, and spiritual direction which had been bestowed upon himself, through which he had been rescued from darkness and resurrected through spiritual illumination.

His mission accomplished, the earth life of Israel now approached its termination. As Jacob, he had outworked the material karma of life, and as Israel had found the Divine Self. We have no records of his belief concerning a future existence, nor do we know any traditions that he held views relating to it. It is not certain that the eternality of life had in that age any advocates. Many of the patriarchs, however, did possess certain spiritual

powers not dependent upon belief. The experiences of this man show that his spiritual consciousness was awakened in the evening of life.

Through the ministry of his good angel, divine intuitions were unfolded and a wonderful spiritual transformation accomplished; the man of affairs became the incarnation of truth, and has passed down the ages an illustrious example of the power of spirit to change the purposes and objects of life and to reform those who, in the beginning, overestimating the value of unrealities, have temporarily silenced the diviner and nobler intuitions of spirit.

XXI

Long after the death of Joseph, a new king sat upon the throne of the Pharaohs, one who knew not Joseph, who desired to alter the conditions under which the Jews had prospered. He determined that they should henceforth be subjected to cruel burdens, made to serve hard taskmasters, deprived of the civil rights of worship and the privileges theretofore exercised of erecting altars to their God. Their children were to be no longer permitted to bathe in public places. When allowed to learn anything, instruction was to be given in the Egyptian language, and, as the principle teaching of those days was for the purpose of inculcating reverence for the Egyptian gods, in whom the Jews did not believe, one will readily perceive that the enforcement of such a regulation was tantamount to consigning all the Jewish children to states of

perpetual ignorance. No Jew was allowed to teach his own language, and most of them were not familiar with any other. Decrees were issued which forbade marriage between the two races. Real estate owned or occupied by Jews could not descend to their families, but upon death of the owners thereof escheated to the State. No Jew could thereafter hold any office of honor or profit. None could use any of the precious metals, gold or silver, nor gems of value, in the construction of their altars. Not one of the race was permitted to own or wear robes of silk or of material of finer texture than the ordinary simple garbs of common laborers. Those infirm, and from any cause unable to work, could not apply for the distribution of food in times of distress from the public granaries, which the unrequited labors of their race had filled. No Jew could ride in any public conveyance, nor could inscription upon banners relating to Jewish victories or other historical events be carried in public processions. All such and many other privileges were common under Joseph. It may well be inferred

that conditions of absolute slavery and deprivation of ordinary rights created a state of unrest and great dissatisfaction among those subject to such persecutions.

Previous to the death of Joseph it was not impossible for Jews in the Egyptian army to obtain commands over soldiers of their own race. Not so, however, under the new king. Those who had attained to prominence in the military forces were compelled to accept positions in menial occupations and frequently to serve the Egyptians as body-guard servants and as common soldiers without pay. The lot of the Jews was indeed hard, apparently without any prospect of relief.

The day, however, was approaching when the shackles of servitude were to be unloosed and every bondman given the right of emigration.

A belief had obtained that Jehovah would restore unto the race its liberty. The Infinite Spirit had through the Law provided that a deliverer should in due season arise. The Jews had never lost faith in the final destiny of the race, and implicitly believed

the promises made unto Abraham. Many were looking for some miraculous intervention, not for freedom through the agency of any great leader. But an instrument for their liberation had been born of the oppressed race, nurtured by the daughter of a king whose successor in administration inaugurated or at least permitted the atrocities only a few of which we refer to here. He perceived the duplicities of the oppressors of his people. He was constantly led and impressed by the higher orders of spiritual intelligences, and implicitly believed in the righteousness of the cause which he espoused, and obeyed the instructions of those in illumined states of being, where the formulation of needful provisions always precedes action and insures success. A giant among men, intellectually, and morally superior to any other man of his age, he was in every respect qualified to accomplish the Herculean task of the restoration of his people to the enjoyment of liberty under the forms of Law.

The establishment of a hierarchical government, to include the essential principles

of freedom, and insure better conditions than any which had obtained under the Egyptians, was the purpose and mission of Moses. He was in no sense a self-seeker. The course of events had inspired a strong desire among the leading Jews for a change in the general conditions of the race. Previous to his appearance the man for the occasion had been wanting, and they knew not who he should be, nor from whence he should come, nor what would or should be his qualifications for command. Indeed, faith in the appearance of such a person had been well-nigh lost, but the One Spirit, concerning whose infinities of wisdom and power the Jews of that age were in apparent ignorance, had, unknown to their limited perceptions, provided through His Perfect Law for every contingency and necessity.

That an instrument for the administration of justice, and the promotion of the welfare of that oppressed race, should at the appropriate time appear, was in perfect harmony with that Law, an orderly sequence of a needful requirement.

The swing of the pendulum, which at first

only describes the arc of desire for liberty, may finally describe a section of the circle large enough to include the temporary dominion of license, the antithesis of orderly freedom, so the leader in any great movement must needs be, for the success and protection of those engaged therein, a person of unusual discretion, sound judgment, and great probity.

Moses, who appears to have been incarnated for a special purpose, possessed all the requisite qualifications for leadership, for the formulation of laws, and the establishment of provisional means for their enforcement. The times and the situation demanded relief from many heavy burdens, but the heart of Pharaoh was obdurate, not amenable to reason. Confident in the continuance of his power, believing not in the God of the Jews, having command of the civil and military authority of the state, Pharaoh rejected with derisive scorn every overture from those by whose degradation he and his predecessors had so long materially prospered. He could not weigh, as in a balance, arguments based

upon moral and spiritual facts. He had been trained in the school of exoteric phenomena, and could only be influenced by those who had acquired apparent control over natural elements. Then, as now, the atmospheres contained counterparts of those things which we behold manifested as objects of sight, but only he who had attained to the higher spiritual correspondences could, for the purpose of the promotion of great causes, invoke the mighty power of those who had attained real control over elemental forces. In the long eons of ages but few indeed upon this earth have reached to that high plane — yet a few have attained, as witness, Moses, Buddha, and the Christ.

While we make due allowance for Oriental hyperbole, and the natural exaggerations of ancient legends collected long subsequent to the actual events described, the accomplished results remain as facts of history. How were they wrought? It is possible for us to discover the Law, and in such discovery learn more of the divine order.

In our own country, in the century passed, many now living have witnessed and parti-

cipated in a long terrific struggle, the main object of which, on the one side, was to free from bondage millions of a race whose unrequited labor and sufferings were a reproach to any people, and the elevation of whose condition demanded and justified sacrifices, howsoever great.

While the conditions in this country and those in ancient Egypt were not parallel, the spiritual principles involved were similar.

Bearing both in mind, let us gratefully recognize the truth that the Infinite Spirit, whose Perfect Law forever prevails in the final outcome of all affairs, in each instance decreed the accomplishment of justice and the restoration to freedom of those who so long had suffered in bondage to tryanny, subject to those whose moral perceptions were dulled, who were protected by statutes or regulations enforced for the purpose of perpetuating selfish greed and unholy lust for authority over those unable to guard personal rights and prerogatives, which inhere in nature and ought to be everywhere respected.

XXII

Moses was an inspired leader and executive agent of those in the higher spheres who had determined the release of the Jews from bondage, a man far greater than those who have pronounced him a mere expert in Egyptian magic would have us believe. A study of his character, and of the results accomplished by him, reveal the fact that he had attained, previous to the first emigration of Jews from Egypt, spiritual realizations superior to those ever acquired by any magician. We need not seek far to discover the causes that limited all persons belonging to the latter class, and prevented them from acquiring complete dominion over the elements. We have but to know the sources from which each derived inspiration and coöperative assistance in order to understand why the soothsayers of Pharaoh were unable to successfully

imitate Moses. There were among the Egyptian magicians those who had attained varying degrees of proficiency, some who were accounted adepts, who had realized certain stages of spiritual progress, others who possessed some occult wisdom and understood how to produce phenomena through the evocation of elemental intelligences. The latter were a class by themselves, which rarely gave public exhibitions. The third, or lower, class included those who relied upon deception of the senses. They could be seen in the streets performing for the amusement of the masses. Those belonging to the first class, generally regarded as possessing special gifts, were highly esteemed, and received honors and support from the State. They were usually priests, often advanced astronomical students, and some of them proficient in other sciences, all more or less learned in relation to spiritual laws.

When we consider that most men now live in atmospheres permeated by many discordant vibrations, and that they are subjects of all sorts of retarding influences, and that only

certain ones are specially sensitive to the finer etheric vibrations, we shall not marvel that many of those accounted wise in the earlier periods of human self-consciousness misinterpreted true spiritual manifestations, not knowing the Law, and ascribed all phenomena to demoniac or magical influence. Upon such a plane we find Pharaoh. The undeveloped intelligences, often called elementals, who have not advanced very far in the scale of wisdom, were then, as now, useful factors in the economics of nature when under the wise direction of those in superior states. In the age of Pharaoh they were often employed in magic demonstrations, and those sensitive to higher influences could command their coöperation for beneficent ends, except when they surrendered the self to their obsessions. When submitting to their unrestrained control, moral degradation and other dire results followed, for such has ever been the Law. Many Egyptians who had inherited natural aptitudes, and had been educated in occult secret practices, were known as soothsayers, and some advanced ones of that order some-

times, under favoring conditions, enlisted the aid of intelligences in spirit life, who had attained to states of considerable progress, and thus became instruments for the promotion of many good causes, but those upon the lower planes of expression were limited to the performance of mysterious acts. We may here state that later distinctions known as black and white magic were not then understood.

We have deemed it advisable to record these facts in order that the student may understand what probably was the first impression of Pharaoh when Aaron cast the rod before him and produced a serpent. To him there appeared nothing remarkable in the performance, as his own wonder-workers could do likewise. They also could cast down rods and bring forth serpents. A stronger evidence of the power of the Jehovah of the Jews was required in order to bring conviction to his mind. The exhibition, however, was not without result; it served a purpose. Previously the higher demonstrations of magic power had been confined to certain orders, the most expert of whom were in the

service of Pharaoh. The achievement of Aaron came as a surprise, an unexpected revelation. Pharaoh suspected that the most carefully guarded secrets of his magicians had been unlawfully revealed. It excited anger and hardened his heart. Had not the Babylonians, Parthians, Chaldeans, Atlanteans, Persians, and others from near and far witnessed, absorbed in wonder and amazement, the performances of his magicians? Had they not declared the likeness thereof could not be found upon the earth? We can well believe that wrath was aroused against the Jews, and especially against Moses and Aaron, and that he refused to hear their petition. Pharaoh was living upon that plane of existence in which the selfish instincts predominate. He desired to know nothing concerning the religion of the Jews, which was the nearest approach of that age to actual monotheistic concepts, the antithesis of Egyptian teachings. Nor did it comport with his interests that the demands of Moses should be granted.

The situation soon demanded more convinc-

ing evidences of the supremacy of spirit. That he might surely impress the mind of Pharaoh, the spirit of Moses, after he had fasted and prayed for spiritual assistance, was taken into the third and fourth spheres. It was there revealed unto him that provisions had already been made for the delivery of the Jews from bondage. He was there taught the principles of the Law relating to spirit control over material conditions, afterwards so signally illustrated by many physical phenomena. He was also upon that and subsequent occasions instructed in spiritual methods and forms of evocation, in what manner he might seek and obtain special aid in behalf of the cause in which he was engaged.

Here let us state that in all these varied spiritual experiences there was no derogation of the principles of the Law. The Law was then, as now, omnipotent throughout the whole universe of spirit. Always, under suitable conditions, the spirit in man has been able to pass out of its material body and enter celestial spheres, going wheresoever its natural attractions lead. Similar experiences have

been realized by some in our day, and the substantiated facts pertaining thereto have received the recognition of many students and have been confirmed by abundant evidence. In most cases memory does not recall spirit-realm experiences, the usual purpose being personal education in preparation for future activities. There are, however, sometimes other objects to be served, and in such cases one can recall circumstances and profit by the practical object lessons impressed.

In the instance of Moses, not only the individual, but the more important interests of a race were concerned. Direct transmission of celestial instruction was in several instances substituted for the usual vibratory methods employed in intercommunication between the two states of being. His special experiences were like unto personal instructions of an executive agent of the Law unto a chosen leader. Probably no other interviews so memorable have ever been held between intelligences of the celestial realms and the spirit of man temporarily absent from its physical frame. The importance of the interests in-

volved were well designed to impress the spirit in such manner as to preclude the loss from memory of a single item of the subject-matter in relation to which it had been instructed.

Not only was the political liberty of the Jews involved, but the principle of spiritual control in material affairs, through human agency, was to be effectively demonstrated. A tiny spark in human consciousness, destined finally to control the fate of nations and to conserve the welfare of the world, was about to reflect its lustrous light. It was therefore entirely appropriate that the revelation of the means for the accomplishment of a design so important should be received directly from intelligences in spheres where truth is the law of being, and that the relation of causes of action to results should be so clearly defined and correlated as to preclude any possibility of error.

We would direct the reader's special attention to the spiritual nature of the instruction received by Moses, and invite his consideration of the thought that such a correspondential preparation should and would result in

higher manifestations than could be attained by any magician whose abilities were limited to correspondences with those in the lower conditions of excarnate life. Such persons could not successfully imitate the phenomena produced by one whose spiritual instructions had been received from an archangel, an intelligent and perfect exponent of spiritual laws. His natural impulses were spiritual, and in unison with the desires of those intelligences who then held advanced relations in celestial realms.

It is contrary to reason to assume that he, then a denizen of earth, confined to the conditions of physical life, could have produced, unaided, the physical phenomena ascribed to him, as recorded in Exodus, Chapters 7 and 11 inclusive. We, however, do here state that as the spirit in man advances from one realization to another, it gradually, and imperceptibly through coöperation with celestial teachers, acquires spiritual powers, and may use them in proper ways limited only by attained progress. Such realizations are not subject to delegation, nor can they be em-

ployed in connection with the astral orders without peril.

Moses was an agent, or medium, of spirit for the transmission and transmutation of celestial conceptions into visible results. Some material conditions were favorable to the success of the exodus cause. A season of severe drought preceded the plagues; the streams had become polluted and were without sufficient force to convey to the sea the accumulations usually disposed of in such manner. Disease had spread over the land, doubtless increased in severity through insufficient nutrition and inattention to sanitary laws. Then the violated Law, like unto a Nemesis of Vengeance, demanded its tribute, and the elements of nature were the instruments through which its mandates were enforced.

All the plagues recorded, and many others not recorded, naturally excited the hatred of the masses against the Jews, and when they increased in severity, the fears of the Egyptians were aroused, and their sufferings charged against that Jehovah unto whom the Jews attributed supreme attributes.

Then, in a superstitious age, before the art of printing and other means enjoyed at the present time for the dissemination of general knowledge had been discovered, the demand for the release and expulsion of the Jews and their God from Egypt became general and irresistibly expressed.

Nothing was done by the Jews to allay the fear and terror of the Egyptians, and in order to increase the general importunity for their own release some may have actively concurred in the thought held by the Egyptian masses that Jehovah was indeed the cause of all their woes.

The conjunction of physical conditions and the superstitious fears created thereby materially assisted those engaged in the exodus, but the victory would never have been achieved through such causes alone. The necessities of the hour demanded the exercise of highest spiritual wisdom, divine intuition, and leadership of the most intelligent sort. Moses had received the needed spiritual preparation, and was in fact and indeed the heaven-sent messenger of the hour. We hope to record more in relation to this man and of the cause which he espoused against apparently hopeless odds.

XXIII

"And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed." — Exodus 3: 2.

"And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I."
— Ibid. 3: 4.

"And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."
— Ibid. 3: 14.

The Jews while in servitude during the life of Joseph had in many ways materially prospered, but under changed conditions the thoughtful ones perceived that their former relations with the Egyptians could never be restored. Many were hoping that some great leader would appear, one whose control of affairs should not only enable them to enjoy spiritual liberty, but would also restore unto

them opportunities to realize the rewards of industry. Moses, in some respects, was regarded by them as a well-qualified leader, but he had previously been chiefly occupied in personal matters, and further experience seemed to them a needful preparation for so large a field of activity. The appearance of the angel of the Lord unto him in the manner recorded was well designed to awaken spiritual consciousness, to concentrate his thought upon spiritual issues, and in other respects so prepare him that spirit intelligences could coöperate and further to successful accomplishment the liberation of his race. That he might the more perfectly receive important celestial revelation, he was led by a spirit intelligence to seek a retreat upon Mount Horeb, where, separated from every opposing vibratory influence, needful instructions for the success of the cause could be distinctly impressed upon his consciousness.

In the early periods, as now, special conditions were required for the maintenance of relations between those in the subjective and objective states of being. The communication

as we have it recorded was but one of a series subsequently received by Moses, which inspired him to adopt successful measures to overcome numerous obstacles which arose previous to and during the exodus.

He had been selected by intelligences who well knew his great capacity for executive achievements, and as the cause required celestial coöperation, it was in perfect accord with what we know in relation to spirit methods of preparation to meet exigencies that he first needed special instructions from those in higher spheres in order to successfully direct affairs. We may therefore accept the record that "The angel of the Lord appeared unto him in a flame of fire out of the midst of a bush." Such a phenomenon would naturally arrest the attention of any thoughtful person, even though he should know it to be perfectly within the scope of spirit possibility.

Many investigators of the present day have witnessed evidences of spirit control over the elements of nature, have seen physical forms defined, and have heard the spirit through such forms converse with those now

living upon the earth, all to the physical senses apparently real. To such the manifestation of control over the elements of nature by the higher intelligences, illustrated by a burning bush, will not appear extraordinary. It was, however, an object lesson worthy of record. Instructions from an inhabitant of the spirit world, able to furnish such convincing evidence of control of the elements, might well be received and accepted as true. In a spiritual sense the incident possesses special value.

The burning bush, never consumed, signifies to us the indestructability, the everlasting life of spirit, the beacon light of consciousness, forever leading men into the fuller realization of the divine wisdom and love.

In this connection we should remember that anterior to the birth of Moses, the leaders of the Jewish race had made but little spiritual progress. They had in an indefinable manner learned the existence of intelligences upon the astral planes of life, had sometimes received communications from such sources, believed the revelators to be gods, and that they exercised a watchful care over, and generally

supervised for good, their personal affairs. They knew not that such intelligences had once been denizens of earth, and but imperfectly reflected conditions prevailing in spheres of higher correspondences. The predecessors of Moses, some of whom had attained to wealth and influence, had come into spiritual correspondences with those upon lower planes of excarnate life, but naturally the earlier phenomena appealed only to physical senses, and did not relate to esoteric wisdom. Such experiences, however, had availed in many exigencies. Persons possessing such mediumistic gifts were highly esteemed by the masses and were consulted for advice and instruction in material affairs.

The clouds of ignorance which had so long hung over the common mind were apparently impenetrable, but in reality the time had then arrived for new revelations which should prove of greater importance to the Jews, and subsequently to other nations also, than any which had ever before been given unto the world.

The revelations announced to the masses by Moses did not cause such unification

of purpose and interest among the Jews as he desired. It was important to establish unity of action before any concessions could be expected from Pharaoh. Against the realization of their wishes were various opposing forces. Many Jews were in bonds of ignorance, and could not comprehend the importance of the great issues then formulating. Forty subsequent years in a wilderness of doubt and fear proved all too limited for the realization by the Jewish masses of the I AM, the God within, the Divine Consciousness, the Divine Self.

Even the many centuries since that event have proved none too long for both Jew and Gentile to perceive the significance of the burning bush, and to realize the spiritual meaning of those inspirations which the phenomenon upon Mount Horeb first awakened in the consciousness of Moses. The flame there lighted has, however, proved inextinguishable. It will continue to burn until universal truth, love, the brotherhood of man, and the recognition of God as the All-Good and All-Wise shall become the realized, central fact of consciousness in every son of humanity.

The name of Moses has been rightly honored, for through him certain principles of equity were first promulgated, and man taught the value of law and order, the spiritual meaning of life, and his essential unity with the Infinite Intelligence, the most important fact that any son of humanity can know.

As the Infinite Spirit is omnipresent, and is always revealed upon the plane of man's unfolded consciousness, and does not assume special, visible form, we deem it not inappropriate here to state the source of the revelations made unto Moses. Led and instructed by the Archangel Michael, he taught his people the substance of the messages which from time to time were received from that source. He constantly emphasized the divine, regal relations of man to the higher concerns and duties of life. From that Archangel he learned many things concerning the Divine Principle, and realized, in consciousness, the presence of the I AM whose leading enabled him to accomplish the deliverance of his race from bondage. The revelations received were issued as commands, enforced

through others, and were designed to have a general rather than personal application, as conditions at first required. Through his influence and example a real spiritual impulse and desire for freedom was awakened. A few were prepared for his teachings, but on account of ignorance, superstition, selfish interests, and other passions, many oppositions subsequently arose. He was one of the most perfect instruments of spirit for the furtherance of justice and equity among men of his or any other period.

His acts, laws, and policies were in a sense spiritual revelations of government, by the enforcement of which he practically established and maintained control over many discordant elements. The Commandments included all the essential principles of good government that the Jews were then qualified to comprehend and much more than they were willing to practice.

XXIV

The Egyptian plagues may first impress the reader as having been miraculous interventions on behalf of an oppressed race, but as we know that all phenomena are results of natural causes, we should seek the discovery of the Law, and through knowledge of its provisions learn whether the occurrences related were in fact real or merely symbolic allegories recorded for purposes of spiritual instruction.

That the reader may better understand the situation at that time, we will refer to some of the conditions which confronted Moses. He had first to deal with Pharaoh, an obstinate, material, and suspicious ruler, surrounded by many evil counselors, who, like himself, delighted in magical effects but really believed little outside the plane of their own objective visions. He was so distrustful of men generally that he reluctantly confided in any one, even in

his tax gatherers, for the collection of the means to support a gaudy magnificence of state, or in his soldiers, for the defense of his country in times of peril. He did, however, thoroughly believe in the venality of human nature.

There were then in Egypt no statesmen in the modern sense of that term. Those who had acquired learning were usually priests connected with the hierarchy and under special vows, — a class, not so much concerned in political affairs, as in the propagation of their beliefs, and in astronomical research. Some of them, however, occasionally exerted important influence, especially in the settlement of matters which pertained to the hierarchy.

The astrologers and soothsayers constituted separate classes, though but little scientific progress had been achieved by either. The leaders of those orders were renowned in magical arts and practices, and had acquired great influence at the court of Pharaoh. The most proficient were mediums or instruments of intercommunication between those in the physical life and those upon the astral planes of existence. Climatic conditions favored the

development of such correspondences. They often exhibited before Pharaoh and his Court, for the amusement of prominent persons who came hither from other lands.

The desire for spiritual wisdom had not been awakened in the hearts of Egyptians who occupied positions of trust and responsibility. The king himself was attracted by performances in pantomime and legerdemain. Before such a person Moses was compelled to present his cause and to attempt the almost impossible task of converting one who had prejudged the case. Under such prevailing influences one might hardly have expected concessions of any value, and certainly would have been surprised should such a king have perceived the force of reasons based upon moral issues. Religious rites and practices separated the Jews from the Egyptians quite as much as other racial differences. The prejudices of Pharaoh were against Moses. How could it be otherwise with one interested only in exoteric phenomena? "My soothsayers are mighty men indeed, canst thou do likewise?" explained the sit-

uation. One can readily conceive what his ideas may have been. "For they cast down every man his rod and they became serpents, but Aaron's rod swallowed up their rods." Through that phenomenon, Aaron illustrated the fact that the greater ever includes the less, and that he who has attained the higher realizations of spirit may command the lower forces, and direct the elementaries upon all their planes of manifestation. Is it wonderful that Moses, having received spiritual instruction from an archangel and other celestial teachers, should have been able to accomplish all and more than the soothsayers of Pharaoh could do? The duplication of the magical feats of the soothsayers but served to harden the heart of the Egyptian monarch, and to increase his natural hatred of Moses and Aaron; for he reasoned that they had in some unknown manner obtained a knowledge of secrets supposed to be exclusively within the ken of his magicians. Of necessity, higher phenomena would be required before a stubborn ruler would grant rightful requests made in behalf of an oppressed race. He

could neither comprehend an abstract principle, nor draw a logical deduction from an occult phenomenon. Living upon the plane of the material, he could not perceive that the Infinite Spirit manifesting through Law was the only positive force. The swift current of events was, however, soon destined to open his mind to the fact of the existence of certain spiritual realities never before revealed in his consciousness. Evidence after evidence, following in quick succession, finally created such fear and consternation in the mind of Pharaoh as to cause him to reluctantly assent to the demands made by Moses in behalf of his people. At that time there were about one hundred thousand Jews in Egypt, nearly all of whom had become more or less interested in the emigration scheme, of which Moses was the chief leader. The actual number of men enlisted in the first pilgrimage of discovery numbered not in excess of two hundred and fifty persons. The subsequent migrations were numerous, covering a period of about forty years.

XXV

"And the Lord said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh I have put in thine hand: but I will harden his heart, that he shall not let the people go." — Exodus 4: 21.

"And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." — Ibid. 5: 2.

The divine consciousness enables one to judge righteously concerning all matters. For a person in whom it is a ruling principle all things work together for good and for peace, even under opposing environments. Doubtless some of those who were serving hard taskmasters, when Moses revealed unto the Jews his purpose, had made but little progress in spiritual understanding, and, knowing not that celestial assistance could be invoked, preferred to continue in conditions of bondage rather than join in an under-

taking which, if unsuccessful, would but serve to increase their already heavy burdens. They saw no rift in the clouds, nor caught any scintillations of that light destined soon to illumine the Jewish horizon. A few had long hopefully looked for the appearance of a second Joseph, who would in their interests manage the affairs of another wiser and more liberal Pharaoh. Sustained from despondency by such hopes, they were in a sense content to endure present conditions. But the existing state was not long to continue. Moses had been commanded to go unto Pharaoh, and, through the performance of many signs and wonders, demand the release of his people, though warned that Pharaoh's heart would be hardened against his entreaties.

At this point let us consider the Perfect and Unchangeable Law in one of its multitude of aspects, — its manifestation of justice. The Jews believed they owed no servitude to the Egyptians and that by two centuries of bondage and unrequited labors had many times earned freedom of which

they should never have been deprived. As a matter of fact, however, they had many things to learn; much more remained to be accomplished, and suffering to be endured, before they should attain liberty. They were, however, unconsciously preparing through the vicissitudes of slavery for the possession of a country wherein the realization of long-deferred hopes might become possible.

The Egyptian masses had never shared in benefits derived from the unpaid services of the Jews. Many Egyptians dependent upon personal effort for subsistence had suffered from the competition of Jewish labor. Profits received from such sources accrued to another class, and were expended principally in the satisfaction of luxurious habits and debasing desires of the Pharaohs and of the officers of the Egyptian armies, and numerous others holding state positions, all combined, constituting the ruling classes of Egypt, who controlled its commercial, monetary, and domestic affairs.

It would appear, therefore, to one not inclined to study the reasons for the expression

of cause and effect, not given to the consideration of the deeps of political and moral causality, that only those Egyptians who had been beneficiaries under prevailing conditions, ought to have suffered penalties of Violated Law, which were really shared by all classes, regardless of persons or estate. Such a deduction, however, would be an incorrect one, and would evince but little knowledge of the nature of the Unchanging Law. Carried to a finality, it might destroy its universal application, meting out to some favors, visiting upon others vengeance, exalting the importance of individuals, establishing the rule of partialities, completely changing the perfect modes of its expression.

Illuminated intelligences execute the Law, and all may enjoy its benefits who live in harmonial relations with its provisions; but it does not tolerate ignorance.

To the composite expression, evident upon every plane of being, each one contributes his quota of good or opposing influence. In the atmospheres adjacent to earth are the abodes of myriads of living souls in various

states of progress. They may well command our consideration, for influences from those spheres are potent factors in national and individual affairs.

Pharaoh, though possibly having no real knowledge of a Universal Law, was, however, in common with all others, subject to its control, perhaps in some respects more sensitive to its influence than the average of humanity in his age. He began to attract many obstructing influences, afflictions, and physical ills, and to suffer great mental anguish, — all natural penalties for violated justice, wrongs inflicted upon the Jews by his orders.

We read his heart was so hardened that he would not let them go. Such retributions upon earth are but the reflections of those which more perceptibly reveal themselves in certain states of spiritual consciousness.

The plagues were penalties previously incurred, causes of action stored in the infinite reservoir of justice. National calamities, so considered, are the culmination of individual errors, and when such errors are regarded with indifference or permitted to continue

without effort for correction, the consciousness of the nation is in proportionate ratios to such condonements lowered.

Corrective manifestations of the Law should always serve important uses, but are often wrongfully regarded as misfortunes. They teach the thoughtful ones important lessons regarding their true relations to the cosmic order. Their wise instructions cannot, without a final account, be disregarded or evaded. Nor does ignorance offer satisfactory reparation or excuse for disobedience of their injunctions.

Even had Pharaoh unconsciously failed to perform his moral obligation, to deal justly with the Jews, which his position as ruler of the Egyptian nation imposed upon him, he would not have escaped expiation in this or some other plane of consciousness. Such, however, was his confidence in his own ability to control affairs in Egypt, that he is recorded to have said, "Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go."

XXVI

"And God spake unto Moses, and said unto him, I am the Lord." — Exodus 6: 2

"And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I no known to them."
— Ibid. 6: 3.

Long before the birth of Abraham, the Jewish tribes had occupied from time to time various sections of the country about Syria, making frequent changes in order to procure subsistence for herds and flocks, the raising of which was their pursuit, when not at war with each other, or with surrounding tribes for the possession of new lands. In the process of race evolution, they had developed certain physical traits, special characteristics, indicating a common origin. Each tribe in its primitive fashion worshiped certain gods, the creation of their own hands, images very crudely constructed, but which signified to

them certain important facts in later generations perceived as symbolizing spiritual truths. Many ages thereafter, announcement was made unto Abraham, "I am the Almighty God" — doubtless by some Spirit intelligence then in astral life, whose announcement subsequently proved to be an important message, the corner stone of all later Jewish monotheistic teachings.

Their Scriptures in an esoteric sense fairly reflect the prevailing ideas of that period, the general belief of the age, and from them we may judge the plane of spiritual realization which the race had then attained. Many interesting things have been received by us concerning Abraham and his immediate successors, but for a period of four hundred years after his death no person of superior genius appeared, nor in the meantime did the race fill any important part in history. It was during all that time either engaged in nomadic pursuits or in bondage to the Egyptians. When, however, Moses arose and in the accomplishment of a great purpose assumed control, a mass of heterogeneous elements was brought into the semblance of order and

so kept through the enforcement of necessary sanitary and other useful regulations. Later on, when encompassed by apparently uncontrollable obstacles, a revelation is recorded to have been received by him which announced, "I am the Lord," and made known unto him the name "Jehovah," which should thenceforth inspire reverent faith and confidence among the Jews that the Real Leader of their cause was none other than the "Most High." The necessity of that important revelation, and the fact of its acceptance as reality, can never be fully understood by those living so long subsequent to the events as ourselves. The Jews had well-nigh lost faith in the revelation made unto Abraham. Therefore when we read, "I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Jehovah was I not known unto them," we should consider the special needs of the hour, and the probable effect that such announcement would have upon those inclined to falter and question the probabilities of success in a matter which practically

involved the destiny of the race. Useful inspirations never fail those engaged in just causes in times of urgent necessities. It is very probable that the real significance of the one concerning the Jehovah was not at first perceived by many of the Jews. Comparatively few at the present time have realized that state of consciousness which enables one to receive or realize as true communications from those in spheres of illumination. How many can esoterically perceive the sublime meaning of the statement, "I AM THAT I AM," which has come down through the ages?

Some of the Jews believed that when Moses should lead them to the land of Canaan, that Jehovah would come and rule over them as a personal King — that He would lead them to victory, and in other ways enable them to permanently possess the country and enjoy its material resources, as in a following verse it is recorded: "I will be to you a God, and ye shall know that I am the Lord." The prevailing idea of God was that He ruled as a war deity and gained triumphs over enemies.

They very closely related Him to their own limited conceptions of greatness.

At first the Jews were not inclined to hearken unto Moses, nor did they believe much in his ability to win material victories over the Egyptians, and all feared that if he did not succeed, their last estate would be worse than conditions then prevailing. They were yet upon such a low plane of spiritual evolution that they could not comprehend the reality of celestial visions nor hear the Voice which inspired their leader.

Moses, through the possession of spiritual gifts, had, preliminary to the commencement of his life work, acquired considerable influence with the Jewish priests, who were the principal teachers of moral precepts. In their presence the elements of nature had responded to the control of the spirit by whom he was guided. Exoteric phenomena therefore served as one of the means employed by him to enlist the influence of those who were the teachers of the masses, as without their coöperation he could not have succeeded in delivering his people

from the tyranny of the Egyptians, for the Jews were comparatively few in number, and without many resources, and would have been compelled to yield to superior forces.

Their subjugation had been intensified by the deprivation of every means of offensive and defensive relief. Many only faintly hoped in the God now revealed by the new name, never to be spoken aloud, whose infinite power Moses confidently taught would prove supreme in every exigency which might arise. Those who faithfully accepted the situation, and absolutely confided in the Jehovah, were unconsciously and obediently fulfilling necessary conditions precedent to the realization of success.

But even a belief in Jehovah was not a complete fulfillment of all the requirements of moral Law, for the untutored savage, having perfect faith, may call to his aid intelligences who can understand his necessities, who may enlist the coöperation of higher intelligences in the preparation of conditions through which a desired end can be accomplished. At the opportune hour the savage receives

inspiration from those in conjunction with his plane of perception and does the thing required of him. His faith relates him to certain correspondences of spirit productive of success. The Jews were not only taught to believe in the Jehovah, but required to illustrate their belief by the performance of many heroic deeds of self-sacrifice, and if need be to lay down their lives in behalf of their cause.

That they were compelled to endure many hardships in their various emigrations to Canaan while escaping bondage was a necessary preliminary preparation for the correct use of the privileges to which they would become heirs under changed conditions of life. They were thus in a measure educated to respect lawful authority.

While we are not prepared to defend all the literal statements which have come down to us as records of the life and doings of Moses, and are inclined to accept some of them with reservation, we can readily believe that he did receive the coöperation of certain very high intelligences, and that they created conditions favorable to the success which he afterwards

obtained. We would not, however, have any one infer from this statement that Moses or any other one has ever been released from individual effort in lawful pursuits or undertakings, even when conscious of receiving aid from those in celestial states.

The higher intelligences doubtless manifested their control over the elements through the agency of Moses, partly to impress upon the mind of Pharaoh the fact that the cause of the Jews was one beyond the domain of mere personal effort. Moses was in a limited sense employed as a vicegerent or executive agent of the Law, exercising certain delegated powers. We must, however, not forget that time and distance lend distinctive charm to the record of many ancient occurrences, and that truth as a divine principle was none too highly respected in the earlier periods of the world's history. Moses is correctly revealed unto us, surrounded as though by a halo of the eternal verities, the great teacher, guide, and leader, who implicitly trusted and followed the higher intuitions of his nature, who in the face of scorn, mockery, and unbelief never

faltered, whose desires were centralized in grand purposes, — the freedom of the Jewish race from its bondage to the Egyptians and the establishment of a spiritual hierarchy for its government.

The inestimable value of the object lesson which his career has furnished unto all succeeding generations fully justifies a careful study of the historical events of his life, even though we should find reason to distrust some details of the record. We have received many kernels of truth, but sometimes so concealed as almost to preclude our discovery of them. That he was divinely led, there can be no doubt.

All great purposes are first formulated in spheres where the finer electrical and etheric forces prevail; for only in such elements are spiritual perceptions clear and the necessities of those in lower states of progress fully understood.

No crisis arises without its Moses, nor can any one successfully mold events except he has first been prepared for the duties pertaining to leadership. This is neither a world of chaos nor of chance.

An angel of Light spake unto Moses and revealed in his consciousness the possession of powers equal to every future exigency, and a knowledge of this fact must have been the sustaining and inspiring principle of his life, finally leading him unto spiritual heights, not inappropriately symbolized by a Mount, where he perceived a land overflowing with milk and honey, indicative of peace and happiness, the reward of righteous thought and action.

XXVII

"And the Lord spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone." — EXODUS 7: 19.

"And the magicians of Egypt did so with their enchantments," etc. — IBID. 7: 22.

THOUGH the better scholarship of the age has assigned to the quotations above cited an esoteric interpretation, we will state that the advanced intelligences of the celestial world are able to effect visible changes in color appearances by the variation of vibratory rates of the atmosphere. There are those even in the astral world who can temporarily direct atmospheric currents. From such causes the face of the waters may be changed in appearance. The spiritual vision of Pharaoh was

blinded, and the appearance of the waters, as described, fitly illustrate the turbid state of his moral consciousness. He had not expiated the requirements of the Law, that each must suffer the penalty of individual misdeeds. He could not have escaped the karmic debts of his own creation, had he attempted so to do. Unto him the end was not yet. Even the elementaries of the astral spheres may be employed to enforce the mandates of the Law, as they obey the behests of those whose commands preclude failure. Pharaoh was not a victim of, but subject to, the Law, like unto every mortal born upon the plane of earth since creation's dawn.

We also read in the following verse: "And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt."

It is not impossible for those who have attained illumination to so exercise control over the elements, as to change the expression of one or more of the component parts of a given substance. Even an alteration of the relative

ratios of vibration in relation of such parts might produce conditions inimical to life. The exercise of powers productive of such results do not obtain in the lower spheres. Decomposing fish and decaying vegetation might certainly create deplorable physical conditions. Had Pharaoh at this time consented to the liberation of the Jews, he would not thereby have escaped further suffering, for the reason that he was still upon the plane of his soothsayers. The disillusion had not yet occurred; the time for their failure to reproduce conditions created at the command of Moses and Aaron was in the future. It was not apparent to Pharaoh that there could be revealed many things surpassing the limit of magical possibility. The Egyptian monarch knew not that Moses could obtain the coöperative assistance of intelligences from those planes of being where limitations cease and conditions of light and power prevail.

XXVIII

"And the Lord spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt." — Exodus 8: 5.

"But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord [spirit] had said." — Ibid. 8: 15.

Pharaoh, whose characteristics are shown in Ex. 8: 15, was a fair prototype of many who since that time have been prominent in the affairs of the world, in that his low moral consciousness required obedience to no defined rules of conduct. He was not disposed to consider moral questions at all, nor to interfere in the affairs of the priesthood. The future concerned him not. In his estimation a live king was an important personage, to whom all should bow in respect. He desired gorgeous surroundings which contributed to sensuous enjoyments and selfish pleasures.

When, therefore, the rod was stretched forth and visions of frogs came before him in such vast numbers, Pharaoh called for Moses and Aaron and said, "Intreat the Lord that he may take away the frogs from me and from my people," for he doubtless felt that the visitation was real over all Egypt. We are informed that Moses complied with this request and that the Lord answered his prayer. Spiritual blessings are obtainable at any time by those in harmonial relations with intelligences competent to confer them. Spirit also forever defines form and may cause its destruction whether the phenomena be mental or real. As in all other affairs, the higher spiritual intelligences in this instance controlled the conditions.

Pharaoh may have believed more than he was willing to admit, and doubtless knew that he could not escape a most unpleasant situation without the assistance of Moses and Aaron, the instruments through which the majesty of the Law had in this instance been manifested. His request was tantamount to the acknowledgment of a belief in the power of the Lord of the Jews.

"But when Pharaoh saw that there was respite, he hardened his heart." A return to previous conditions which have proved attractive is the natural desire of those bound to the material attractions of life. It is the usual expression of the law of karmic action, in the nature of penalty meted to ignorance. Escape is possible only when the impulse from within has awakened the divine consciousness. Pharaoh, although an influential ruler among the nations of that period, had not evolved such a consciousness. He was in fact in a state of bondage to the unregulated senses of his lower nature, whose exactions are always arbitrary.

Moral obtuseness and stubborness, both evidences of darkened correspondences of spirit, are not penalties exclusively confined to those in the so-called lower walks of life.

XXIX

"And the Lord said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt." — Exodus 8:16.

"And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast." — Ibid. 8:18.

"Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the Lord had said." — Ibid. 8:19.

The Egyptian magicians had, until the occasion above recorded, been able to reproduce the phenomena manifested by command of Moses before Pharaoh. The king, having seen nothing impossible, following natural impulse, hardened his heart, and refused to consider the Jewish cause. By those who have made progress in occult wisdom, and have learned something concerning spiritual laws, it will be readily admitted that the Egyptian magicians may

have been able to evoke certain lower intelligences, and through their coöperation have performed mysterious acts, such as are within the power of those yet bound to the sphere of astral life to do. Acting under the direction of such intelligences, the magicians are reported to have successfully imitated the first phenomenon shown by Aaron before Pharaoh; but not knowing much concerning spiritual laws operative within the domain of nature, subsequently attributed other unusual and apparently impossible results to the finger of God, — an Oriental expression, intended to ascribe superior power unto those whose services they could not command, though they regarded the great seers only expert magicians.

It required many subsequent phenomena beyond the power of the soothsayers to produce, in order to convince the obdurate Egyptian ruler that they were in reality manifestations of superior interposition.

Unto one who occupied such an influential and responsible position, the liberation of a hundred thousand or more long held to bondage was a matter to be seriously considered,

as it involved many interests, and might not be accomplished without the general assent of those prominent in affairs of the country. Above all other considerations, there were other special reasons why the king could not at that time yield to the demands of Moses.

For a long period the Pharaohs of Egypt had permitted the commission of many wrongs upon the subject race. Through unjust and cruel acts, a psychic atmosphere or national aura had been created, charged with causes of retribution, and the time had now arrived for the infliction of the penalties of violated Law. An instrument of the spirit world, who directly received communications from those in advanced states of illumination, appeared able to avenge injustice, and lead the Jews to victory. The necessities of the times, as in all previous crises, had been foreseen by those able to provide against emergencies. Omissions of national duty and commissions of national sins by the Egyptians, justified the appeal of Moses unto those in the realms of Spirit able to correct all errors and cause the execution of justice.

The black clouds, thick and heavy, which for more than two hundred years had enveloped the Jewish race, were about to disappear, as though rent asunder by flashes of light from the celestial spheres. The race was soon to have an opportunity to create for itself a new and better government, the success or failure of which in the end would depend upon its own foresight and sense of justice. Righteous action foreboded escape from servitude to sin and the final establishment of civil liberty and national prosperity. Would they succeed or fail?

As their subsequent history has proven, the desire then awakened in the Jewish heart has never been wholly extinguished. Though often prevented expression, it has continued an active force even unto this day. The attainment of liberty involved unforeseen sacrifices and the necessity of learning some lessons in the school of experience, which might have been avoided had they realized that races as individuals are subjects of Law and under its penalties when disobedient to its requirements. The Jews were compelled to learn much through

suffering before they attained influence in the world of affairs in which it was their destiny to become important factors. They started upon an independent racial career, under the leadership of one inspired to the performance of noble deeds. History defines how they have since actually profited by the instructions and example of their seer and prophet.

With the Egyptians conditions were even less fortunate than with the Jews. Not one of their Pharaohs nor any of their political guides had ever attained spiritual freedom. All were in bondage to the senses and perceived not the light which spiritual consciousness evolves, yet under an universal and just law were compelled to suffer grievous experiences. They were living upon those planes of existence not inaptly typified by the murrain of beasts, boils, hail, locusts, darkness, and the separation by death from the dearest ties of earth. The Egyptian life attracted such inflictions, to that state of degradation had the chief officers of state sunken.

The Law has been described as pitiless, knowing neither friend nor foe, absolute in its opera-

tion, visiting the sins of the fathers upon the children, even to distant generations. And yet to those who have learned its principles, and have attained to conditions of harmony, it unfolds beauty and perfection, and clearly reveals the wisdom and love of its Divine Author. The Egyptians had not evolved a consciousness of the divine order of nature. Instead of the recognition of the Principle, they had erected altars dedicated to mammon and the lusts pertaining to the material world. They had sown to the wind and could not rightfully expect to reap the fruits of obedience. Neither in that nor in any subsequent age have the celestial beatitudes been realized where discord and sin have reigned. Nor can conditions favorable to real, abiding happiness be secured or maintained through disobedience to spiritual laws.

We have previously referred to the possibility of the control of the elements by those in states of illumination, and to the frequent coöperation of celestial intelligences for the temporary manifestation of phenomena to illustrate the supremacy of the Law,

or to further any spiritual or beneficent design.

We read that upon a certain occasion the Spirit smote all the firstborn of Egyptians in the land. Such calamities as are allegorically described in Scripture relate the Egyptians to causes of retributive Justice incurred by ages of disobedience to inherent principles of the universal, unchanging Law, in the mitigation of whose penalties the plea of ignorance never avails. The Egyptian leaders had not sufficiently advanced in learning and spiritual wisdom to perceive the force of an abstract principle. Certain other nations long before had established imperfect systems of government, under which legal proceedings had been instituted and judicial decisions imperfectly enforced, but the absence of facilities of intercourse and exchange of views had, in effect, prevented a general unification of laws or the establishment of any system of international jurisprudence. Customs in different countries and sections of the same country were then, as now, important factors, which sometimes retarded the efforts of those working

for universal benefits. In fact, many impeding causes prevented the Egyptians from profiting by the experiences of older nations, such as the Atlanteans, Babylonians, Chaldeans, and others anterior to these. It is not, however, correct for us to infer that prior nations were models of virtue or in any respect good representatives of spiritual ideals. In many relations they were not so far advanced as the Egyptians.

The greatest calamity allegorically described as having been inflicted upon the Egyptians, through the destruction of the firstborn of the nation, has sometimes been referred to as in morals wholly indefensible, a visitation upon those in nowise responsible for conditions then existing. Those who entertain such views should study the metaphysical view of unchanging law. Spirit is. It is preëxistent, inextinguishable. Physical man is its highest type of expression, its best representative in material life. His evolution of the higher consciousness is the chief object of existence, the desired issue of all struggles, conflicts, and suffering. Spirit in the course of its endless

progress defines its own methods and agencies, as also its various bodies. Upon the plane of earth it has evolved a physical body, so-called, in celestial spheres a spiritual body of varying degrees of luminosity, but all its forms used in manifestation are temporary and are readily exchanged for other and better ones when realizations permit.

Those in the higher correspondences lightly value the body, well knowing that spirit inherently possesses capacity to define one adapted to the actual present state of being. This simple statement clearly indicates that such a calamity as is recorded in Scriptures upon actual occurrence would not have been seriously considered by intelligences in the higher spheres, where spiritual laws are more clearly defined and better understood than upon the earth.

Mortals are taught to tenaciously hold to their physical forms and to prize them as the pearl above price, and hardly realize that they are but means to ends, and that when they have served the purposes of earth existence are of no further value to spirit. The

psychological creation of that state of mind in which appeared the vision of the destruction of the physical life of the firstborn of Egypt, as described in the story, was the culmination of all Egyptian woes, and the final means by which the supremacy of Spirit was impressed upon the consciousness of the Egyptian monarch. In an esoteric sense such a calamity as related would have simply transferred the lives of the firstborn of Egypt from a very low plane of physical and spiritual expression to one where somewhat better conditions prevailed, — a change affording larger opportunities for those who were taken. It would have awakened in those who were spared a realization, probably not very clear, but in a certain sense effective, of the existence of some superior force. If it had not established faith in the rule of Law governed by Infinite Intelligence, it undoubtedly would have inspired a certain measure of respect for those they thought had been the instruments of calamity. He who vibrates upon the lower planes is more readily influenced by physical phenomena than by spiritual manifestations.

Our record of that calamity distinctly confirms a fact often observed in human affairs, that the pendulum describing the arc of conduct indicates with unerring certainty that penalties are incurred by those who disobey the Law, — an eye for an eye, and a life for a life. This is the metaphysical teaching of the allegory. The operation of Law is neither controlled by personal interest, individual desire, nor by the aggregations of political power or popular impulse. It reflects the consciousness of the Invisible. From that Source is derived its existence, and it contains principles coeval with the Eternal. It is the instrument by which the Infinite expresses His purpose, executes designs, and manifests the absolute order of the universe. Every living being, whether clothed in a physical or a spiritual body, is His instrument, and upon a plane of present correspondence is either consciously or unconsciously fulfilling his part in the cosmic order. No one, however, is bound to present conditions, for infinite progression is the destiny of man, and a clear perception of this fact is the beginning of wisdom, an entrance

upon the Path leading through many evolutions to the full and perfect realization of truth.

Now, Moses, in a sense apparent to human understanding, had evolved a spiritual consciousness in advance of the times in which he lived. He was the best representative of his race in that or any age, as he attained sufficient progress while upon earth to receive directions from those in higher states of existence. In a certain sense he was a moral genius, the son of a great necessity, born in due season for the divine purpose illustrated by his life. His career offers substantial evidence that under the Law all human emergencies are ever provided for through human agencies, and that necessities are foreseen from the beginning by the advanced Executors of the Law.

Had Moses never issued any other command than that contained in Ex. 12:49, "One law shall be to him that is homeborn, and unto the stranger that sojourneth among you," his name would have been justly immortalized, for the principle of equality so announced

expresses the substance of human needs. That this principle of equality before the Law was thus early recognized and made the subject of a command, is evidence by which we may estimate his character. Under a banner representing such ideals defeat was impossible. That at subsequent periods, as necessities required, he enforced useful regulations by the exercise of stern measures, militates not against our estimate of his character, but rather sustains and increases our respect for the man.

The light of consciousness symbolized by Spirit leading by day in a pillar of a cloud and by night in a pillar of fire, to give them light to go by day and by night, is a statement of an inner spiritual fact of being, as true to-day as when first announced.

Into the heart of one aspiring for the divine wisdom enters peace, creating conditions for the realization of joy beyond the power of language to describe.

Moses has been justly regarded as one of the greatest men of all times, the towering, beacon light of antiquity. We hope in the

course of our writings to further refer to his part in the history of the Jewish people, for it was the noble sacrifice, the absolute confidence in the cause, and perfect reliance upon spiritual guidance, that enabled him to stand as a rock of defense against the assaults of enemies without and the machinations of the discontented within his own camps. "Fear ye not, stand still, and see the salvation of the Lord" is the keynote by which we can estimate his character.

"The Lord shall fight for you, and ye shall hold your peace." — Exodus 14: 14.

Thus spake Moses unto his people. The cause was greater than the Jewish conception of it; it had enlisted the interest and favor of those celestial intelligences whose superior wisdom enables them to forever prescribe conditions necessary for the successful issue of their designs. Moses, instructed by the Spirit, knew that he would accomplish whatsoever Spirit directed him to undertake. From the beginning he enlisted upon the side of those able to lead him aright and to insure

victory. When, therefore, the rank and file, the followers of the camp and others, were disposed to murmur about the material inconveniences of their situation, it was not without reason that he should say unto them, "The Lord shall fight for you."

Through spiritual harmony one enters into more perfect relations with the Great Oversoul — the Imperial Essence and certain ones in spiritual illumination coöperate with and teach how to realize consciousness of the purpose of life's mission. Moses had entered upon the execution of a design formulated in spiritual realms, and as the executive instrument of higher intelligences was sure to succeed. The Jews were not to become immediately the beneficiaries of the new order, but were rather to illustrate, as involuntary agents, the divine system of the administration of justice. They were unable to comprehend this view of the cosmic order, and murmured on account of personal matters. While it is true that they would have more freely benefited had they properly employed the opportunities afforded them for the promotion of harmony, in ex-

tenuation we may say that very few had learned anything concerning possible relations of those in the earth life with those in spiritual states of being. No leaders of thought had evolved any system of ethics and none taught the immortality of the soul.

"And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea." — EXODUS 14: 27.

Accepting the statement as transmitted through the ages, we have another illustration that control over the elements is limited only by spiritual correspondences, and that there are celestial intelligences who have, through knowledge of nature's laws, learned to direct its modes of expression. Those who have acquired great illumination, and understand spiritual principles, can control conditions required for the creation of storms, calms, and other physical phenomena pertaining to sea or land, and may cause cyclones, volcanoes, earthquakes, and various other seismic disturbances. All such phenomena are evi-

dences of the inherent potentialities of the Universal Law when manifested under the direction of illuminated intelligences, those who have attained high correspondences. While it is true that the execution of the Law in its minor relations is sometimes delegated to wise and inquiring spirits, the authority of initiation rests in those who have advanced to the more perfect state, such power being wisely withheld from all in the lower conditions of excarnate life. As spirit progress is not limited, we may state that there are those in the celestial hierarchies who not only control the physical conditions of the material earth life, but also direct the manifestations of the Law throughout the cosmos. To that height every one may aspire, for in fact such is the destiny of spirit. In a figurative, as also in a mystic, sense we are all embryonic gods.

XXX

"And said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee."
— Exodus 15: 26.

The aura projected by a person wholly governed by sensuous impulses reveals an interior state of discord, frequently changes its color, and through imperfect radiation leaves the physical body subject to attack by disease, but in the spiritually minded it radiates more perfectly, and serves as a protective mantle against opposing influences that permeate the plane of physical existence.

The Egyptians, as natural result of low moral conditions, were subject to many discordant influences, surrounded as it were by many Marahs of bitter waters. Their attrac-

tions were of the sort that increase the burdens of life.

Moses, serving as both spiritual and temporal leader of his race, desired that the Jews should not only escape slavery to their Egyptian masters, but that they should so live as not to attract to themselves diseases which had long afflicted the Egyptians. Inspired by Spirit, he revealed unto his people certain important occult principles, teaching his followers that if they would diligently hearken to the Jehovah, do that which was right, and give ear to the Commandments and keep all statutes they would escape diseases to which the Egyptians were subject. If we analyze this text from the point of view of the present-day knowledge of man's relation to the known laws of life, we will perceive great wisdom in its requirements. The reader will note that the promise is a personal one directed to the individual conscience, though it is a general statement of truth, as every one is practically told to follow his own intuitions, to there seek for the truth, and to be led by the spirit within. His essential

instructions were to listen to the one Voice, follow its leadings as the sure means of escape from disease. Investigations of the present age confirm the truth that by maintaining harmonial relations with divine laws one's physical body is protected from disease and gradually becomes a temple fit for the residence of the indwelling spirit. He may so relate himself to the Universal Oversoul as fully to confirm the occult truth that health proceeds from and is maintained by Spirit; "for I am the Lord that healeth thee."

Here is a positive statement of the power of Spirit to keep one from physical illness, — a truth which has been often confirmed by appeals unto the Highest.

XXXI

"And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount." — EXODUS 19: 17.

"And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly."
— IBID. 19: 18.

"And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice." — IBID. 19: 19.

"And Moses said unto the Lord, The people cannot come up to mount Sinai." — IBID. 19: 23.

"AND they stood at the nether part of the mount." "The people cannot come up to mount Sinai." The quotations indirectly confirm the existence of the law of spiritual correspondences. The Jews who found in material pleasures their chief attractions were, in a spiritual sense, prevented from passing up

higher. When Moses spake unto them, and all the people answered together and said, "All that the Lord hath spoken we will do," a few spiritually inspired may have perceived by the senses affinities with certain intelligences of the astral sphere, for there were spiritual as well as material purposes to be accomplished by the phenomenal manifestations which preceded the delivery of the Commandments. They were first issued in order to secure certain desirable material results, — the security of person and property and the diffusion of happiness among the masses. They contained foundation principles necessary to be respected in the general conduct of public and private affairs. It was therefore both politic and requisite that the principles desired to be enforced should be made absolute and mandatory, and that the circumstances of their delivery should be such as to inspire in the hearts of the people respect for them. The Jews were then living upon the physical plane and subject to its conditions. It was therefore necessary in order to impress the people with the impor-

tance of the occasion that, upon the delivery of the Commandments, Mount Sinai should be "altogether on a smoke, because the Lord [Spirit] descended upon it in fire," and that the smoke thereof should "ascend as the smoke of a furnace," and that the whole mount should quake greatly.

The Commandments, which are said to have been written by spirit power upon tablets of stone, and to have been delivered into the hand of Moses, had previously been received by the Chaldeans and Babylonians, and were said to have been delivered unto an earlier teacher of the Egyptian nation (Melchizedek), but none of the nations to whom they had been intrusted had attained spiritual correspondences of a sufficiently high order to recognize their great value, and had not preserved them for the benefit of future generations.

All in one or other manner had been lost, by some ignorantly destroyed, by others buried in the earth and allowed to pass from memory and consciousness.

They were not generally respected anywhere though stating principles inherently true, but

requiring personal obedience in order to secure the protection of celestial intelligences against the machinations of those disposed to do evil. Some said they did not contain the essence of material equities needful for the guidance of mankind, and as principles which had relation to the immortal life of spirit had never been publicly taught, therefore many rejected them as the true Decalogue; but to the great honor of the race it may be said that in all its tribulations and misfortunes many of its leaders and learned teachers have never lost consciousness of their spiritual value and have held them in reverent respect. The manifestations connected with the memorable occasion concerning which we write were well calculated to impress the minds of a susceptible people. As the events are recorded, they illustrate the wonderful control over the elements which can be exercised by certain advanced intelligences. That the Archangel Michael spake unto Moses by a voice may be readily believed by those who have realized spiritual hearing. Such an one will perceive that there was no derogation of the Law in anything recorded.

It is not impossible for those imperfectly attuned on certain occasions to hear the voices of spirits, and often through such experiences to learn much.

Moses doubtless received many such communications. He had been prepared to behold and converse with those in excarnate conditions of life, but the people could not come up to *that* Mount Sinai. The illusions of this world prevent many from the realization of their own spiritual possibilities. Unto them it "was altogether on a smoke." They had not attained clear vision, nor could they respond to that Voice, which in the first instance always appeals to consciousness.

XXXII

"And God spake all these words, saying,
I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage."
— Exodus 20: 1, 2.

"Thou shalt have no other gods before me."
— Ibid. 20: 3.

In the Pentateuch the word "Spirit" should be generally substituted for God or the Lord. The propriety of such change will be apparent when it is stated that before and long subsequent to the exodus nothing was taught by the priests concerning an Infinite Intelligence, Spirit, or Fountain of the Law. Nor did any one teach the eternal life of man in spiritual states of existence. The Jews, previous to the exodus, knew nothing about man's spiritual relation to an Omnipotent Being. Some, though few in numbers, had made a little progress and did occasionally receive communications from intelligences in the subjective

conditions of life. Those who had attained such astral realizations were highly revered and regarded by many as gods. There was apparent reason for such respect, as during the earlier stages of human development they were the only exponents of psychic mysteries. The ordinary individual knew not that he was in essence spirit and that he inherently possessed capacity to realize the divine self-consciousness. He had no definite views, no conception whatsoever relating to conditions after the earth life. Nor were there, until many centuries later, any organized societies or communities which recognized the supreme moral law or any system of ethics based upon it. The divine intuitions, which precede the realization of harmonial spiritual correspondences, had not been awakened in the consciousness of the race. A primitive condition existed even at the period when Moses appeared, and nobody knew anything about eternal spiritual laws of the universe, though a great need had arisen for such wisdom. No one previous to Moses had ever been inspired to reveal the

universal principles of the Law always inherent in human nature, since realized by those who have attained the higher correspondences of consciousness and to them as clearly apparent as though inscribed upon tablets of bronze and set up in the market-places of the world. He taught fundamental truths, foundation principles, which were then necessary to right conduct and so remain to this day. The Commandments announced principles existent in spiritual consciousness from the beginning, even before the Infinite Spirit willed the creation of this planet, and it was only needful that some inspired genius should awaken a recognition of their divine significance. After having made considerable spiritual progress, Moses began to teach the wisdom which had been imparted unto him by those in higher spheres. It was through instructions there received that he was subsequently enabled to establish just rules and regulations for the government of the Jews. Through obedience to the Commandments, certain other Jews afterwards attained much influence and developed capacity to direct public affairs. Moses estab-

lished the first schools for the education of priests, and in this special work he received the active coöperation and guidance of the guardian angel of light then presiding over the affairs of the Jews. The founders of the Jewish hierarchy soon perceived that the adoration or worship of graven images, or supposed likenesses of sacred things, which largely prevailed among the Egyptians, had attracted some Jewish devotees, once prominent in affairs. The obsessing influences of intelligences from the lower spheres of excarnate existence materially obstructed the spiritual progress and happiness of those who had joined in such ceremonies. Such baleful influences were also apparent in the conduct of others not so directly concerned. One may thus perceive that the practices and conditions which prevailed in Egypt, if for no other than material reasons alone, justified the issue of the first commandment. It not only forbade the worship of idols, but implied that the Jews should render their homage unto the Jehovah — "Thou shalt have no other gods before me," a command positive in

its requirements. The Egyptians worshiped many deities, among them the physical forms of certain animals and the images of such forms. They believed the animals so adored to be the divine incarnations of ancient heroes. In later ages certain productions of the soil were also held sacred. Notwithstanding so many temptations, the general trend of the Jewish life was in the direction of advancement, though they had not realized the all-important fact that the Spiritual Principle was from the beginning the essence of human consciousness — that in man, in embryonic miniature, were divine resources destined to be expressed by control over the forces of nature.

They knew not the existence of an Infinite One whose perfect laws prevail everywhere, nor did they know that it was through the leading of those in exalted states that Moses had acquired such clear and comprehensive understanding concerning spiritual laws.

When many generations had passed and more knowledge of the laws governing the natural world obtained, the spirit in man

began with varying alternations of success and failure to express self-consciousness, gradually and successfully using the physical brain for the enunciation of spiritual principles. Then, for the first time, he learned that he had for eons of centuries before his residence upon this planet been an entity in other states of being. This wisdom, for sufficient reasons, was not revealed unto the Jews in the early days.

XXXIII

"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth." — Exodus 20: 4.

Before Moses announced the Commandments some of the Jews had forsaken the ancient ceremonies and practices of their race for the idolatrous worship of the Egyptians, though the masses still remained loyal unto the faith of Abraham and the revelation relating to the Jehovah, announced as having revealed Himself unto Moses. The acceptance of the new revelation in no respect controverted their ancient faith, but, as intended, rather confirmed and emphasized it. It inferentially affirmed what Moses desired expressly to teach, that the Jews were, in a sacred and special sense, the favored children of God, and that they should worship Him only, and not any graven image or likeness of anything. While the text quoted is subject to

an esoteric interpretation, we may say that the special object sought by Moses, the immediate result desired, was to prevent further alienations from the Jewish faith, which, in consequence of intermarriages between the less intelligent Jews and the lower classes of Egyptian women, had been increasing.

While the Jews, as a race, never joined with the Egyptians in the worship of their idols, it cannot be said that all Jews were free of taint, as many were in bondage to other idols in some respects quite as grotesque as those of Egypt. Each tribe had its chief god and a multitude of lesser deities, in whose divinity the masses believed, although certain leaders of thought had made some progress and reasoned more correctly upon such matters. The more intelligent ones accepted as true the revelation concerning the Great Jehovah, believed to possess the power to command the elements of nature, and to preserve the lives of the Jewish people against attacks of enemies, and to give success in battle. The priests under the direction of Moses became promulgators of new revelations based upon

the Commandments, and taught that they had been directly received from the Jehovah for the instruction of those desiring light, serving those in the depths of moral darkness, and that by obedience to them every one seeking spiritual instruction would be led aright. For the welfare of all classes they urged the special value of the second Commandment, intended to safeguard Judaism against Egyptian entrancements. Some of the daughters of Israel, having married Egyptians, had forsaken the faith of their fathers, and many Jews, having taken to wife Egyptian daughters, had wholly ceased to respect or follow their former teachers. Moses therefore perceived that cogent reasons existed why the Jews should be instructed in spiritual matters, for it is doubtful whether any one to-day knows better than he then knew that thoughts, acts, and beliefs were closely associated realities, and that they were powerful agents in molding the character and lives of men. To keep the Jews a distinct and separate people was all-important, as liberty of the race and its future greatness depended upon solidarity.

Though the second Commandment was intended to correct abuses which had become quite too common among the lower class of Jews, it also contained a statement of interior or metaphysical wisdom of highest importance, applicable in all countries and ages, so important, that the evils first designed to be corrected by it, in comparison, sink into obscurity. Its spiritual meaning has preserved it unto this day. Idolatry is not necessarily confined to the adoration of idols — in fact that is a lesser evil than the worship of gods or idols set up in the heart of man, such as undue desire for, and overestimate of the value of, wealth, unrestrained ambition for political or social prestige, the love of conquest and rule, and numberless other passions of the human beart, — all causes of discontent and jealousies, constantly arousing conflicts within and without, leading to the destruction of health, loss of character, and the good estimate of friends. While one is under the dominion of idolatrous desires his influence for good is negative. Such victims are also sometimes unsafe citi-

zens, ready for insurrection against the state, and usually holding narrow and strictly orthodox views on spiritual matters, bind others to undesirable conditions of karmic action.

XXXIV

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." — EXODUS 20: 7.

THE Archangel through whose ministrations Moses was prepared for his important duties doubtless perceived that ideas concerning the rights of others and love of truth at that time developed in the consciousness of the Jewish race were subject to many limitations, and that the value, in a material and spiritual sense, of the Commandments would largely depend upon the reverent respect inspired among the masses for sacred things, and the obligations due to those who were serving as priests and expounders of spiritual principles. At that time no other race, tribe, or nation had instituted any system of oaths or affirmations calling, as witnesses of sincerity, intelligences believed to exist in superior states.

Doubtless through the administration of oaths, and the severe punishment of those convicted of perjury, the masses were taught to fear the Law, and that thereby justice was more easily enforced than would have been the case under any other system of government. The general purposes and objects of those in authority were thereby better attained. The increased sanctity of, and respect for, the Law, and for those concerned in its enforcement, were thereby so firmly established that the system received its complete justification by results obtained. The laws concerning oaths, as enforced by Moses, have continued without essential change through all the ages, and the greater benefits have been secured where the laws relating thereto have been most rigidly enforced. In the beginning the chief purpose sought through the practice was the more perfect control over the different elements of the Jewish population, in the interests of liberty and order. Moses required for the accomplishment of his undertaking, not only the semblance, but the fact, of an orderly government, a central

source of authority, and to those who are accustomed to acknowledge the rule of Law, it appears not without justification and reason that he employed all possible agencies to accomplish his purposes.

That the system subsequently assisted the establishment of a hierarchy, by a body of what we would term "ecclesiastical rulers," may not be accepted as evidence that oaths were not at the time politic and needful, nor that the interests of the Jews were not thereby subserved. Moses, above all others of his age, was distinguished for superiority in the practical application of means to ends. He was a person of large executive capacity, one who expressed his ideas in useful action in preference to words. It was therefore appropriate that such a person should first receive revelations of the Law, and that he should be used as an agent of the spirit to formulate methods for the teaching and enforcement of its mandates.

The probabilities that the Jews might misunderstand the importance of, or at least not appreciate the sacredness of, an oath, and that

from such causes through the law of correspondences the doors might be opened affording opportunities for the influx of obsessing or misleading influences, which might temporarily obstruct progress through control over the life and actions of some, was apparently foreseen, for it was stated in substance, that he who approached the altar of truth in a vain spirit should not be held guiltless. We infer that, in the very beginning, the penalties for taking the name of the Lord in vain were to be adjudged upon the transgressor by the priests, though subsequently special laws were made involving severe penalties for the punishment of perjury or the giving of false testimony in any matter, and the enforcement of penalties for violations thereof delegated to those members of the priesthood appointed to serve the state in civil capacities.

XXXV

"Remember the sabbath day, to keep it holy."
— Exodus 20: 8.

"Six days shalt thou labour, and do all thy work."
— Ibid. 20: 9.

"But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." — Ibid. 20: 10.

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." — Ibid. 20: 11.

While in the physical body one may realize states of consciousness related or akin to celestial conditions, and be encircled by spiritual influences bathed, as it were, in an atmosphere permeated by the divine light. The life and conduct of such an one will reflect the plane of his attainment, affording

evidences of his progress perceptible unto all who come within the scope of his influence. As such an one advances to higher planes of realization, he more definitely than before perceives that when he shall have attained the perfect harmony he will need neither mandates, laws, nor observances for his own government. Conceivably, after having realized such an ineffable state of being, one may more fully, than when in lower conditions, realize the necessity and value of spiritual ministrations of those in realms of light unto spirits in darkness. When one has attained absolute harmony, the Commandment to remember the Sabbath day to keep it holy, is inapplicable, not a needful direction, for in consciousness he is already in relations with those in illuminated states, and is himself a perfected spirit. But with the brother upon a lower plane of expression, conditions are otherwise. While in spiritual infancy one may require personal contact with objective ceremonies, and may derive spiritual advantages from personal teaching.. Ministrations bestowed by those

serving in spiritual offices often prove important in another's experience, aiding realization. The end of such needful instruction is not yet, as new and important truths concerning celestial states of being will be discovered and taught by those who have developed susceptibility to spiritual impressions.

The Jews, previous to the Commandments, had in many respects materially prospered far beyond what might have been expected when their opportunities for the acquirement of wealth and influence were considered. Some of the leaders were measurably prepared to comprehend and profit by the Decalogue, ready for more advanced spiritual teachings than those which had previously obtained, but the masses desired only some revelation relating to material affairs, by which they might profit in a monetary way, and realize in their own age greater resources than they then possessed. In this attitude they received the passive coöperation of certain leaders who believed they could in this way more successfully appeal to the dormant consciousness of the race, and inspire it to

greater efforts and sacrifices for the attainment of liberty.

Many reasoned that first of all money, clothing, and food supplies were required in order to succeed, but the wiser ones, while not ignoring the value of material resources, perceived that a great spiritual awakening was the special need, in order that each might fully realize his own dependent situation, seek instruction from and follow those competent to direct and lead them. It was also materially important to secure the active cooperation of those who had not yet given adherence to the cause of freedom, for the hour was fast approaching when the current of events could be no longer obstructed and each must choose his course of action.

In the realms of spirit, all needs had long been foreseen and provided for. The Jewish horoscope was there known, but to realize all the provisions thereof for those then living upon the earth there must needs be awakened a more general interest, a more united effort, a stronger general desire, and greater determination to carry to successful issue

the cause which had been theretofore urged by comparatively few of the influential Jews. At this juncture of affairs, the Commandments served important spiritual and material ends. They announced no new principle of ethics, for the Law then, as now, was an expression of the Divine Wisdom, and included as one of its basic principles the command, "Remember the sabbath day, to keep it holy." It also included a principle from the beginning inherent in the constitution of man, that in "Six days shalt thou labour, and do all thy work." "But the seventh day is the sabbath of the Lord thy God." The Law contained all these provisions besides many other things. It was then, as now, like unto a Vicegerent of the Infinite Voice upon the earth, saying unto the Jews: "If ye obey my Law, I will, through it, on the sabbath day, synthesize, for the spiritual benediction of my chosen people, all the heterogeneous, conglomerate, objective, and discordant vibrations permeating the atmospheres of earth, and ye shall realize your desires, aspirations, and cherished hopes.

Ye shall receive answer to your prayers, which for more than two centuries have been coming before me like unto suppliant messengers, seeking and trusting the confirmation of long-deferred hopes." In due time answers to their prayers were received, but, as is always true, either through the agency of inspired servants, or revealed in individual consciousness, according to deserts, each reaping that which he had sown, for then, as now, though many perceived it not, in order to attain a developed self-consciousness and spiritual correspondences of the higher order, certain attitudes of mind, positive centralizations in spirit, and lives devoted to unselfish ends were required, in order that happy relations with those in superior states might be realized. To make one's own personal desires and spiritual aspirations real was then, as always since, possible, though very few then understood the terms of its procurement. Man, on account of his ignorance of the Law, has never fully appreciated nor perceived the importance of the attainment of spiritual harmony, and has required for proper guidance

certain well-defined regulations, inclusive of one day in every seven for special meditation, for upon that day he has often received valuable instructions concerning spiritual matters. "Six days shalt thou labour, but the seventh day is the sabbath of the Lord thy God." That regulation conserves the principle of harmony, as the physical frame, when in perfect order, may be so continued by six days useful, congenial labor, only when the mystical seventh is spiritually observed. Consciousness responds to such a disposition of time. A day of relaxation from all toil affords opportunities for the spirit to extend its subtile, divine influence over the physical brain, and to conserve the welfare of the body. Its control of thought, as expressed in acts while upon earth, practically aids the construction of its prospective spiritual home and defines its architecture.

And that was one of the mystical reasons for the institution of the Sabbath.

The necessity of its continuance has since continued. It is based upon the spiritual and physical necessities of man, and has, through

all the ages, vindicated its claim to respect and maintenance.

Concerning other references contained in the eleventh verse, we would state that during the six preceding cycles or periods of time, the theretofore chaotic state of inert matter gradually responded to the supreme impulse of spirit, resulting in many orderly physical manifestations. Man, also, in the sixth cycle, materialized a physical form, more complex in organization than those evolved by the lower orders, which, under intelligent control, has proved well designed to serve as the vehicle of spirit while engaged in the direction of material pursuits. In the first period there was light; in the second, the land and waters; the third, exoteric expressions of spirit, as in the growth of the grasses, fruits, forests — all reflecting evidences of the wisdom embodied in the Law, and each creation possessing the principle of an indestructible life. The Law then, as now, in every particular, revealed an orderly and continuous course of action, results always following causes with absolute certainty. Using an Oriental phrase, the

Spirit rested, or apparently ceased further visible manifestations, and thereby hallowed the seventh period, though it cannot be stated that in reality the Law has ever ceased to express action, though it may be true that at the expiration of six cycles a period of apparent rest in creative manifestation intervened, which has been very properly symbolized by the institution of a Sabbath, the spiritual benefits of which we have but simply referred to.

And so may be defined the halo of mysticism which has so long surrounded the origin of the Sabbath. Its observance and necessity, founded in the physical and spiritual nature of man, will doubtless cause it to be recognized until the end.

XXXVI

"Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." — Exodus 20: 12.

Though the love of parents for their own is rarely wholly unselfish, in general manifestation it reveals the inherent divinity of human nature. Love is an attribute of spirit apparent in life and conduct. It is the central, silent influence in familiar associations and friendships. It is the revelator of character; its complements are harmony and peace. It is the reservoir of human affection, the fountain of piety, clemency, self-sacrifice, and when bestowed by parents upon children is gratefully and affectionately repaid many fold. Continuing or abiding love is an expression of spirit, differentiating the human from other orders of living entities. The contrast between man and such orders is best exhibited in the care

bestowed upon the young, which with the animal lasts so long only as first physical wants need to be supplied. Such protection has well been termed the animal instinct, widely differing from the intuitions of self-conscious beings. Is it possible to measure the love of the mother? Who can measure it? Can it be compared with any temporary affection? It is never fully expressed in joy, sorrow, or sacrifice. Words fail to reveal its meaning. It is a divine passion, the spiritual foregleam or vision of realities yet to be realized. The heart of love reasons not, for intuition perceives the beginning and the end. It leaps the gulf of despair and lights upon the mount of hope. It is young, it is old, but never dies. It lives in all climates and is known under many names. It is invisible yet visible, the strongest force in all the universe.

This commandment, like unto the others, applies only to that order of beings which has realized the divine self-consciousness, for no other could comply with its conditions or enjoy the rewards of obedience thereto.

In the operation of natural law the parents have served as vehicles for the entrance of spirit upon the plane of earth life, and through such agencies the spirit manifesting in the child secures an opportunity for necessary experience, and should therefore be under grateful obligations, holding them in honor and love. It is also under many obligations to honor those whose material care provides necessary food and raiment for the body. Unto the child the parent may teach many useful facts appealing both to imagination and reason and materially assisting it in all ways. Such opportunities for the realization of destiny naturally do and should awaken in the child love and honor for those from whom it has received so much. It is reserved unto the parent to give direction to the child's imagination. There is also another source of benefits promised, which apply only to the spirit's earth life, — "That your days may be long upon the earth." With length of days are offered many occasions for the realization of wisdom, and by the employment of wisdom to useful ends one serves as a medium of revelation unto others. The sub-

stance of the promise is that services of honor increase the days upon the earth, creating opportunities for one to more fully achieve the object of life existence, so that thereafter he may enter other and higher spheres of divine usefulness. All duties of earth, even the simple and plain ones, when clearly perceived and performed, bear a relation to destiny and are counterparts or reflections of higher relations which we shall yet perceive as realities. The command is to the child-spirit in temporary exile, subject to those conditions which obtain on the plane of earth, to honor the spirit of the parent, which has in some larger measure learned to properly estimate the illusive images of the world of sense. In a material and practical sense, the commandment was a necessity at the time of its issue, and coöperated with other means previously adopted for the preservation of order in the camps of those tribes which had not been accustomed to restraint and did not recognize the difference between liberty and license. While the obligation of the child to honor the parent is, indeed, an ever present duty, there are also

corresponding obligations of the parent unto the child which should not be disregarded.

There is also another important matter to which we will briefly refer bearing special relation to the text. The subject of aural emanations and attractions is important, about which much should be written in order to fully explain our relations as affected by them, but for certain illustrative purposes only, we will simply refer to the subject here.

As spirit may and should ever control thought, and be, in reality, what nature foreshadows, a wellspring or fountain of exhaustless benefits, so also the radiations of the human body, — its aura, when spirit is regnant, serves the beneficent purpose of attracting the child to the parent, of securing its love and cementing the interests of each in a compact unity of purpose, feeling, and desire. It is the all-powerful agency through which the child may be held to right action, and taught and led in ways of wisdom.

The harmonial blending of the aural radiations of the parent and child is only possible where love is the ruling influence in the heart of each.

The stronger will attract the weaker to itself, and naturally the parent will lead the young mind and create for it many opportunities, drawing upon its earth experience in teaching it.

The wise parent, knowing the importance of aural attractions, will so govern his thoughts and passions that only good to the child will result from the intimate blending of the radiations of each.

While our remarks concerning the fifth commandment have been somewhat confined to material definitions, we also feel it incumbent upon us to refer to its higher spiritual meaning.

The Infinite Spirit, or God, has, from the beginning of the manifestations of His Law, in the control of the affairs of earth, revealed Himself in a threefold aspect, illustrated in Scripture by Father, Son, and Holy Spirit, Logos, or Divine Manifestation. These aspects of revelation appeal to the consciousness of the human race. Life is unity and all its expressions are controlled by the One Law. All are parts of and included in the universal spiritual whole, and every one bound to respect the conditions

of each birth and life. The child in other spheres may have been the present parents' teacher, and upon our entrance into future relations former conditions may again be resumed. Here, however, the commandment is "Honor thy father and thy mother," and as the law for the care and education of the child enforces the equal responsibility of father and mother, there is certainly in the highest spiritual sense due from it honor, love, and obedience unto each.

XXXVII

"Thou shalt not kill." — Exodus 20: 13.

To accomplish the death of enemies, appears from the beginning to have been considered justifiable, even a necessity, by those ignorant of the persistence of life after death and of its supreme value while animating the human frame. The idea for a long period generally prevailed, and even unto the present day is held by many, that death and annihilation are practically equivalent terms. No other conclusion could have been logically accepted by those who did not believe in a future spiritual existence. Although the spirit in man from the beginning has furnished positive and undeniable proof of its persistence after death, a vast number of errors have been taught relating to its destiny, its possibilities of evolution, its future expression through other vehicles, the nature and duration of its progress, its

various incarnations, and changes of conditions. Never having realized perfect harmony, he has sought through the exercise of physical force to control events when results did not accord with his desires, and when they might possibly injuriously affect real or supposed interests of himself or others. Great sacrifices of physical lives have resulted from wars, often conducted for revenge or for the correction of actual or fancied wrongs suffered at the hands of enemies, the chief participants in such scenes not considering that their contributions would materially increase the sum of existing discords, and possibly destroy the happiness and fortunes of many only remotely concerned. The divine self-consciousness, fully realized in the heart of man, leads to the respect of the rights of others, and in all ways is productive of harmony, not discord. Every person, whether great or limited in reason, is either the representative of the principle of harmony or is in some manner allied with those yet in discordant conditions, — is either an exponent of light or a representative of darkness. Such relations apply to both those in material and

excarnate states of existence, for there are many planes upon which the spirit vibrates and upon which it more or less luminously reflects the light. It always reveals the plane of realization to which it has attained in the course of its progressive evolution. During all such progressions, it is environed by such influences as it naturally attracts to itself.

In the lower conditions of physical life, where dense ignorance prevails, the first resort for the correction of real or fancied wrongs has usually been to physical force, the ebullition of savage energy, if we may use such an expression, descriptive of crude ideas and methods in the adjustment of differences, indicating ignorance of spiritual laws.

A noble aspiration or intention may, from various causes, for the time fail to accomplish desires, but is never wholly annihilated, as nothing is ever lost. Physical death does not prevent further manifestation of life, nor does it in the end sensibly impede the original purposes of spirit, though it may temporarily alter its methods of procedure, as in cases where some special work is projected or is in

process of accomplishment. The spirit may meet temporary obstructions in its career of usefulness, in consequence of the successful attempts of ignorant persons to destroy its bodily vehicle.

It is hardly necessary to say that the benign purposes of advanced intelligences are accomplished in the end. The person who has realized but little spiritual progress is not usually iconoclastic, but more susceptible than others to impressions caused by the introduction of forms and ceremonies. Such an one has not realized sufficient light to be independent. But the desire of the grossly ignorant is however often expressed in attempted destruction of such rites, and is never constructive or persistent in effort for the general good. The power to do evil is not always confined to the physical life, for some seek the gratification of the lower nature after having passed into astral existence. The crime which the text prohibits, always, and principally, reacts upon the one guilty of its commission, though in some, probably in most cases, it does also, for the time, defer the full and free action of the

karmic law, which may possibly at the time have been working for the benefit of the victim, and on account of such a possible result the enormity of a particular criminal act may be increased, as also the penalty on account thereof subsequently suffered by the one guilty of its commission.

The need of the commandment, "Thou shalt not kill," was at the time of its issuance specially obvious, as from various causes antagonisms had arisen among the Jews, caused by supposed favoritisms or advantages pertaining to the payment of taxes and military services, which, long before Moses, had been secured by certain influential Jews from the Egyptians, and had descended from age to age in particular families, always a somewhat fruitful source of discord. Frequent murders had occurred, resulting from claims made on account of priority of possessions of lands, and also for the nonpayment of tithes from the products of certain lands cultivated for the public benefit, against periods of famine. Besides the foregoing causes, there was the refusal of some, and the neglect of others, to contribute

towards the necessities and general support of the priesthood. Not a few declined to acknowledge or in any manner recognize certain hereditary privileges long exercised by the priests. Divisions had also arisen on account of the failure to render homage unto the Jehovah. Many Jews, as heretofore referred to, had practically renounced the faith of Abraham and were now outcasts from kindred and friends.

The reader will perceive that such conditions favored license rather than the orderly reign of law and religion. The commandment, "Thou shalt not kill," was in fact opportune, and required for the protection of many innocent persons who might otherwise have been victims of the savage instincts of the lawless.

None other than Moses could in those times have enforced penalties against commission of such crimes.

While subsequent ages have perpetuated his just renown as the Great Lawgiver, we think none should fail to recognize his superior executive ability, so successfully demonstrated under many adverse influences.

XXXVIII

"Thou shalt not commit adultery." — Exodus 20: 14.

When Moses announced the Commandments, the moral sense of the Jewish race was at such a low ebb that only a revelation, confirmed by control of the elements, could impress the masses and establish the authority of the priesthood, an object greatly desired.

During the preceding ages, even antedating bondage, the chastity of Jewish women had never been very highly respected. Pure social conduct was not regarded a personal obligation. There were no legal prohibitions, and even those serving as teachers of morality did not always by righteous example lead or instruct others. Under slavery many lewd and evil practices had become common. Sins against public and private morality were permitted to pass unnoticed, without reproof or the condemnation of those engaged in public

teaching. Black clouds of despair hung over the race, the natural companions of domestic demoralization.

Belief in a special providence guarding the destinies of the Jews no longer obtained. Are we not in slavery? Have our conditions in any respect improved since the days of our father Abraham? Such questions conveyed their own answers. Let us eat, drink, and be merry, for to-morrow we die, — very specious reasonings, not unknown in every age, but never true. Such were the conditions, public and private, prevailing throughout all Egypt, that enlisted the earnest attention of Moses, and led him to seek the coöperation of the leaders of his race, and to secure their financial support in his efforts to realize freedom.

The principal enemies of the cause were certain ones of the household of faith who considered the movement unwise, and were sustained by those Jews born of Egyptian mothers and by those allied by marriage with Egyptian women, many of whom had been practically ostracized and separated from the race. The first object of Moses was to rescue the latter

class from the sloughs of faithless despondency, into which misconduct and error had led, for he well judged that, when a higher standard of morality had been permanently established, there would be attracted to the cause those able to comprehend the necessities of the hour, and willing to contribute to its success, for such is the law of human conduct, and the time to which we refer was not an exceptional time in respect of its manifestation. Therein Moses proved himself a great leader and commander of men, equal to the exigencies of the hour. He had been prepared to receive, retain, and make effective the substance of instructions transmitted from spiritual zones. How was such an apparent marvel accomplished? Those not conversant with spiritual methods of preparation and instruction may appropriately make the inquiry. For the benefit of those desiring light, we will state that advanced intelligences, such as have attained states of illumination, can control certain vibratory rates which obtain in the ethers of space. Through vibrations, adjusted to sensitive and responsive minds, it is frequently possible to

establish relations which enable the human instrument to more or less perfectly reflect the thought of the communicating intelligence. When relations of this character have been developed, it is easily possible for spirit intelligences to reveal such truths as they may deem advisable. Sometimes long preliminary preparations on the part of the instrument of spirit are required in order that the brain cells may become sensitive to etheric vibratory impressions, in such ratios as are employed by the Celestial Intelligences for the transmission of thought. In proportion to relations of harmonial development, the human mind may serve as a receiver and deliverer of communications from those in the spirit world.

The realization of capacities herein indicated is not dependent upon education nor on such mental training as schools confer.

Moses was selected and by advanced intelligences prepared to serve as an instrument for the reception and teaching of the Commandments and as the chief executive in the enforcement of penalties for violation thereof. The substance of the Commandments was not

new. As a matter of fact, though perhaps not now historically provable, other nations had received similar commandments, by like methods of revelation, but sufficient spiritual progress had not been realized by the chief leaders to preserve the teachings. There was no public recognition of their great value. The tablets of the Law revealed and delivered to other nations, with one exception, had been lost through neglect, as the truths thereon imprinted appealed not to the consciousness of the times. In the exceptional instance, the principles of the Law were inscribed upon public monuments, but the destructive hands of subsequent conquerors had long before destroyed the visible expressions of the invisible realities.

The Commandments, as such, were at no time popular in the sense of receiving universal support. The reasons therefor may be readily imagined. They were directed against the common sins of the age, and possibly not one of them had more direct application to the prevailing conditions of life and really received less moral support than the one under con-

sideration. The reader will observe it is given in five words.

The purity of the blood of the race, the Jewish destiny, and the realization of the ethical hopes of certain teachers were largely involved in the strict observance of this important commandment. Beyond all material estimates, superior to most other considerations, Moses esteemed the preservation of the principle of social conduct. He foresaw the future of the race jeopardized, its moral perceptions weakened and destroyed, through disregard of obvious and just rules of personal conduct. But there were grave considerations, other than those above referred to, why the seventh commandment should be respected and its priceless value treasured. Whenever adultery is committed, thereafter discord prevails in the house of the guilty, affecting not only the lives of those immediately concerned therein, but reflecting its baleful influences upon those who subsequently enter upon earthly careers through the agency of such guilty persons. Such as are attracted to connections of this sort have rarely been

able to escape from the power of previous low environments, and in the astral world find themselves still bound by earth attractions that afford but few if any spiritual benefits or opportunities for progress.

In such manner those guilty of adultery often unconsciously transmit to the third and fourth generations the effects of their own sins, though succeeding lives may not clearly indicate the cause of their unfortunate inheritances. Further, the political relations of the state are generally a correct reflex of the average moral perception of its citizens. The prevailing ideas of public officials may be perceived by the senses of those susceptible to occult influences. Such need not be told whether the state will continue to exist an important factor in the family of nations, or be destroyed by revulsions of the moral sense or by revolutionary upheavals, directed by those who hope to secure financial gains or political ascendency. The state can never be better than the average virtue of its individual members. Its material and spiritual progress is influenced by the general moral conduct of each person.

This fact furnishes an important and cogent argument for the maintenance of pure character. There are also other important reasons why the citizen should shun even the appearance of evil in the relations to which we refer. To those possessing spiritual sight, the aural emanations of persons living in adulterous relations indicate a low plane in the scale of progress. Their radiations or psychic atmospheres are unmistakable evidences of the sensual influences uppermost in thought.

The conditions of inharmony created by personal misconduct are, either in youth or age, reflected in the physical frame, and are the fruitful causes of much suffering. Such effects are efforts of nature to restore a disturbed equilibrium, and often relate guilty ones to previous periods of immoral action.

There is another view of the fearful results of the adulterous conduct to which we would especially refer. The inhabitants of this world have all been previous inhabitants of the spirit world, for from such sources is the earth replenished. It is but the truth when we state that every one who has returned to this planet

has gone forth from his unhappy spiritual state resolved to correct all previous errors of conduct. We owe such returning entities a great obligation. We are, as it were, under bonds to provide for them moral surroundings and the benefits of the best teachings procurable, for upon their reëntrance to spiritual states of being they will naturally be attracted to those conditions with which they were in correspondence while upon the earth plane. We are in a most solemn sense our brother's keeper. No one can lead another into the circle of adulterous actions without incurring a responsibility for which he will be required to answer at the bar of individual consciousness. The divine law of the universe permits no guilty one to escape. In some manner expiation is required for every sin. The laws of moral conduct are perfect and unchangeable and have existed from the beginning, though sometimes not very distinctly impressed upon human consciousness. This commandment was made mandatory by Moses in consequence of many transgressions.

XXXIX

"Thou shalt not steal." — Exodus 20: 15.

Long anterior to this commandment, a knowledge of material values expressed in silver and gold and precious stones obtained among the Jews, but at first only a limited trade was carried on, principally confined to the purchase and sale of flocks and herds and to edible products of the soil. Then, as now, the exchangeable value of all objects was practically regulated by supply and demand.

A system of barter had also long prevailed not unlike present customs in many communities. In subsequent ages, metallic currencies having proved convenient, commercial transactions were greatly enlarged through their use as mediums of exchange. Principally, for practical reasons, those metals, scarce and difficult to procure, representing considerable labor in limited volume, became

objects of general desire, their respective values being regulated by the quantities produced, demand, labor expended in obtaining them, variety of utilities, and other considerations. Substitutes for gold and silver have in past ages been employed with varying degrees of success, but have never for any extended period proved practically useful under all conditions.

The law which obtained with the Jews in regard to exchangeable values was essentially occult and a reflection of the principle of rewards in preferments and realizations which existed in celestial realms. Through its application Moses realized essentially correct ideas regarding the spiritual laws of correspondences and forces, in harmony with which the illuminati of the higher spheres are enabled to control material conditions upon the earth. If, in spirit life, one should desire, he could not really appropriate something belonging to another, for there the invisible but positive principles of character constitute one's only possessions. There neither precious metals, so-called, nor material properties, in the earth

sense, abound, nor could they serve any spiritual ends if they existed. In its true meaning, stealing is subject to a much larger definition than the mere illegal taking of another's material possessions. In certain states of excarnate existence, there are those yet subject to the bondage of discordant volitions, who have not realized spiritual harmony, whose principal attractions are found in the magnetic zones, and who do not understand the celestial system of rewards, nor that it is possible for them to realize harmonious relations that obtain in the electrical and etheric spheres of being, nor do many of them perceive any justice in spiritual preferments realized by the pure and wise. They go about teaching those as ignorant of the Law as themselves the possibility and the great advantage to be derived through the maintenance of former earthly relations, and that one may obtain happiness from the renewal of the pursuits and practices that in earth life yielded discords only. The realization of the spirit's natural birthright to a constantly increasing enjoyment of the celes-

tial beatitudes is through such advice and leading often retarded. The teaching of errors may be correctly defined as the stealing from others of the opportunities of spiritual progress. It is needless to say that constant failures and rebukes of conscience are the punishments meted to those who accept such advice and guidance.

Through the severe lessons and experiences resulting from the willful violation of the Law, those in low conditions finally obtain glimpses of the more perfect state and the radiant happiness of those who exist therein. They learn the futility of further efforts to realize happiness in opposition to the Law of life, and thereafter enter upon careers of slow but progressive acquirements of useful wisdom. In such manner the ministry of apparent evil is made to serve divine ends, but we would not teach that results so outwrought in any way justify the commission of errors. Stealing, defined as the appropriation of anything of value or desire belonging to or in the legal possession of another, attracts to the guilty those intelligences who are influenced, some-

times completely controlled, by similar desires and motives as themselves, who, through the fertility of their conceptions, suggest to and urge their subjects on to the commission of many errors. In such ways certain undeveloped astral intelligences obtain ascendency over those inclined to yield to their suggestions. The result is a complete temporary subjugation of the will. Painful, indeed, are the conditions of such to the vision of those who have attained to spheres of superior wisdom, for they clearly foresee the dire disappointments which await the victims of such unfortunate counsels. So positive in the spheres of excarnate life are the operations of spiritual laws, that no one escapes who disregards the intuitions of his own consciousness, deeply infixed, and forever the safe and proper guide of thought and action. In a certain occult and comparative sense, all conditions that prevail upon the physical plane of life are reflections of that which obtain in some one or other of the spiritual spheres. General prohibitions are therefore applicable to each state, though the manifestations of

the Law are apparently more complex in the advanced states. Upon the earth the penalties of error are physical and psychical discords, in other conditions of life occultly experienced in consciousness. The commandment, "Thou shalt not steal," at first was intended to regulate individual rights concerning material things among the Jews. Some of the tribes included in the exodus had succeeded in the accumulation of certain material values, which, as claimed by the leaders of the other tribes, were rightly community property, subject to general distribution for the equal benefit of all. Now, while the success of the exodus was very near to the heart of Moses, a matter which concerned the welfare of every one in any manner related thereto, he clearly foresaw that the sacred rights of individuals must be conserved and respected, in order that unity of purpose should be maintained and the adhesion of influential Jews continued. Altruistic considerations were therefore very properly subordinated to the practical sense of right and justice. The prevention of practices sure to

lead to a general disintegration of the Jewish forces was a prime and obvious necessity, even though military penalties should be inflicted upon those found guilty of the violation of the principle recognizing individual right to the possession of one's own.

Not long after the enforcement of the command, "Thou shalt not steal," order evolved out of apparent chaos, license was succeeded by liberty, disorder by more harmonious conditions, and success from former states of discord and failure; despair gave way to hope, — all natural, concomitant results of the enforcement of equality between tribes and individual members thereof. The recognition of personal rights to the products or results of one's own labor or skill, among the Jews established and confirmed a principle theretofore too lightly respected. Strict obedience to the commandment in a metaphysical sense portends the final conquest of self, the resurrection of that spark of divine light so distinctly manifested in the consciousness of the great Eastern Seer, destined finally to illumine the soul of mankind.

XL

"Thou shalt not bear false witness against thy neighbour." — Exodus 20:16.

At first, the above, as also the preceding commandment, related to the social and material affairs of the Jews. For obvious reasons each was made prohibitory. The Jewish race of the period of Moses had not attained to that state of civilization which fully recognizes that the individual possession of one's own best conserves the general welfare. Though it had been in servitude for over two hundred years, it still retained its nomadic tendencies, never having had an opportunity to develop any system of laws or jurisprudence. Personal desires, jealousies, and intrigues of various sorts reflected the prevailing state of morals. Few indeed had realized that plane of consciousness upon which truth is revered as a sacred principle,

and soon after the commencement of the exodus many engaged in undertakings which best subserved personal interests, and were only restrained from the commission of overt acts through fear of physical suffering inflicted upon those convicted before the priests. Anterior to the Commandments a semblance of order had been maintained through the enforcement of certain hierarchal powers, but the Commandments were designed to supersede or limit such authority and to become laws that should have more general application and be recognized in all ages as true principles upon which to base the superstructures of all succeeding states and governments.

Moses knew that the ends of justice required that penalties for violations of law should be put only upon those who were in fact willfully guilty, and that every cause would be the better served when convictions were procured upon the evidence of more than one person. Through false testimony many complications had arisen, and some had escaped just punishment. Such failures of justice had been too common, but then, as now, the

escape of the guilty was preferable to the conviction of the innocent. The value of this commandment was subsequently clearly shown by comparison with previous failures. Desired results were more frequently realized than before, and in other essential matters some progress was observable, as the Law working for good then, as now, asserted its inherent strength. About the time concerning which we write, a spirit of covetousness had begun to manifest its baleful influence in various matters, especially in an urgent demand for a general distribution among all concerned in the exodus of the material possessions of certain tribes, wealthier than others, who had joined therein.

In relation to the desired division, certain ones had given false testimony in support of their claims, which had induced Moses to refer the causes at issue to the priests for adjustment. He had constituted them the final judges in that matter.

Obedience to the commandment quoted was made mandatory by a system of oaths, subject to severe penalities for falsely given

testimony, in order to assist the priests in the correct solution of the above and many other important interests. It was absolutely required that truth should be respected in order to reach an equitable adjustment of matters then in dispute. Since that period the human race has failed to evolve any better means for the settlement of differences and the maintenance of order than those contained in the Commandments and in some of the other regulations issued for the government of the Jews. The Commandments have since their promulgation been properly regarded as just foundation principles of civil laws for the regulation of the general affairs of men. They state the chief causes of action contained in the judicial laws of all the subsequent ages. The frequent disregard of the particular commandment under consideration is equivalent to a general denial of justice, a menace to national prosperity and safety.

Moses doubtless realized that he who first conceived an act against public or private interests, and sought to secure its execution through another's agency, sustained a more

dangerous relation to the community than the one who actually committed it and afterwards gave false evidence in relation thereto in order to escape the penalties of the law. The former in premediation joined his influence to the elemental chaos, and thus increased the sum of discords dominant in his own nature. We have doubtless all observed that the victims of such discordant influences rarely respect the diviner intuitions of nature, and for the time silence the voice of conscience. While it is true that in final outcome, under the Perfect Law, no one can forever and completely obstruct his brother's spiritual progress, this fact should not be used in justification of overt acts. Each soul, however long retarded in its career, must and does ultimately work out its own salvation, and, through experiences best fitted for it, realizes its reward in final harmony. It were, however, perhaps better that he should lose identity in the spiritual cosmos than that through his false evidence a brother be held in bondage to undesirable karmic conditions, and thereby be delayed in the realization of his destiny.

XLI

"Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's."

— Exodus 20:17.

When governed by the principle of love one seeks in the various relations of life to live justly and righteously, he realizes an inner state of peace and joy, gleams of a foreworld, a spiritual satisfaction which he would not exchange for any material benefits. But though we state a great paramount fact, we recognize that the affairs of the present world must needs continue to engross the energies of man so long as the laws of nature await his discovery and his application of them for the conservation of spiritual and material progress of mankind. We hold that the cultivation of one's intellectual and spiritual powers is the chief purpose of life and may

be made a divine, practical service. A person whose aspirations are centralized in spirit is safe against covetous desires. He will live in peaceful atmospheres, and therein realize spiritual growth, and according to the measure of his progress in such wisdom will continually realize more and more the beautiful and perfect realities of being. He may call to his aid the coöperation of illuminated teachers, and need not remain ignorant of any wisdom for which he should aspire. He may realize immortality in the eternal now. Living in a world of inconceivably complex manifestations of Law, he may by virtue of his superior spiritual insight continually widen the gulf separating himself from others who have lived less wisely than he.

Moses having attained wisdom, in consciousness realized many of the spiritual possibilities obtainable by all men who live in conjunction with celestial influences. What pertains to space and time should attract the studious attention of thoughtful persons in every age, but the resources of physical nature, on account of their convertibility into articles of

use, beauty, and value, have too often awakened the covetous passions of mankind, and for many centuries have restrained or at least greatly retarded the attainment of harmony, the chief end of existence.

It is the supreme privilege and duty of every son of humanity to labor in behalf of his brothers, for in the ratio of success in such efforts he establishes spiritual correspondences that enable him to resist covetous desires, and to secure for himself release from the undue desire of those material attractions which hold many to the zones of earth.

Man's present progress indicates that his final destiny is to attain those celestial correspondences which prevail in higher spheres of excarnate existence, and as means of such attainment, aspiration and the silence, coupled with effort in the service of good, are sure to result in blissful satisfactions, enabling one to overcome all covetous propensities against which this commandment warns us.

In every community a certain proportion of the population are what the world terms "successful." They acquire wealth and

everything seems to turn to money. It is not for one to judge another, but he who has attained sensitiveness to spiritual vibrations may read many secret motives influencing others. The covetous person carries within himself the evidence of his own plane of existence, and reveals his attractions through the aura. His life sets in motion discordant vibrations which in turn react upon himself. The avaricious thought returns with companions to which it has been attracted, and all join in a general carnival of discords in the mind of the original projector. It may then be truly said that the last state is worse than the first.

XLII

In closing our remarks concerning the exodus, we desire to state some hitherto unrecorded facts relating to the life of Moses.

Beginning when barely thirty years of age, he devoted ten years, urging upon those in positions of influence a favorable consideration of the cause which he had undertaken. During that preliminary period, in coöperation with superior intelligences, he performed the many wonderful acts which finally forced reluctant assent of Pharaoh to the emigration of the Jews, who had been in servitude to the Egyptians for over two hundred years. He, after forty years of service principally spent in behalf of his race, without other reward than the consciousness of having faithfully served, sensible of nature's impending change, and as it were beholding in illuminated vision the vista of the future, saw the rock of danger,

against which the fortunes of his race might be shipwrecked.

At this distant period it seems to the thoughtful student in perfect harmony with the divine order of life that he should depart without participation in the troublous times which followed. It is consonant with what we now know concerning spiritual laws of rewards and penalties that his great soul was not disturbed by scenes of internal discord and by wars with surrounding tribes.

He had through many sacrifices accomplished much, and when the shadows began to lengthen implicitly trusted the wisdom taught by that guiding intelligence whose inspirations had thus far enabled him to successfully face every emergency. He was also sustained and greatly comforted by the divine self-consciousness which he had in so large measure realized. His spiritual guide had ever led him aright and had enabled him to achieve signal success, as witness the Commandments revealed unto him and since preserved, which even unto this day receive the general assent of mankind. He was himself a

living exemplar of the truth, that righteousness, as the word implies, consists first in right thought illustrated by right action. But though he had labored long and faithfully, the masses soon after his transition, unmindful of the many benefits derived from his wise counsels, soon began to unduly desire material fortunes and to make the acquisition thereof the chief purpose of life. They neglected sacrifices which he had ordained for their observance, and by general conduct so circumscribed the scope and influence of all religious rites that the hierarchy upon its assumption of the functions of government found itself bereft of the support of those who controlled the monetary resources of the race. Outside the priesthood, comparatively few persons of wealth remained faithful to the obligations which they had previously assumed.

Such were the conditions when the hierarchy caused to be "made the plate of the holy crown of pure gold, and wrote upon it a writing, like the engravings of a signet, Holiness to the Lord," hoping thereby to impress upon the people a fuller realization

of their obligations, and that the prestige of the sacred orders might thereby be restored. The desired result was not, however, so attained, for the general conduct of the Jews had created many retributive causes of action. It had charged the atmospheres of Canaan with inharmonious vibrations and discordant influences.

The god of war soon sounded his tocsin, and a Joshua responded to the call.

One may imagine the great soul of Moses to have been depressed by such happenings, but not alarmed, and that unto his vision was revealed in clear and perfect light that all would result in final good.

XLIII

"And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand, and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?"
—JOSHUA 5: 13.

"And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant?"
—IBID. 5: 14.

As previously related, Moses in the beginning of his mission was taken in spirit to the third and fourth spheres, and there instructed in many important matters, all so deeply impressed in consciousness that, upon his restoration to physical sensations, he was able to recall the substance of the instruction so received and to profit thereby.

His guide and chief counselor was none other than the Archangel Michael, and, as may

be inferred, the wisdom acquired from that source pertained to spiritual laws, though subsequently, in order to successfully accomplish his mission, he was specially instructed in regard to the inauguration of a system of government based upon the control of affairs by a hierarchy of the priesthood, which after his death should assume both civil and ecclesiastical functions. The restoration of the Jews to freedom, though always very dear to the heart of Moses, was, in comparison with this supreme purpose, but an incidental service, a means to an end, necessary in order to successfully establish and maintain ecclesiastical rites and privileges. For the realization of his special mission the exodus became a necessity, as without political freedom no hierarchy could long have been maintained. He also foresaw that certain political rights must be secured for his people at whatever sacrifice, in order to successfully accomplish the greater design.

In the beginning of his mission the Jews were unprepared for any form of self-government, as the masses, with few individual

exceptions, associated freedom with those conditions which permit and encourage the gratification of personal desires. Subsequently, in process of the exodus, while in full personal authority, he succeeded in establishing a certain measure of order through the enforcement of rigid, necessary, and useful regulations, but in the latter part of his life discipline became somewhat relaxed and moral turpitude and disobedience to lawful order increased. Neither appeals to conscience nor the teaching of sacred precepts availed for the maintenance of good government or the enforcement of restraint upon the lawless cupidity of those entering upon the stage of human activities. As freedom degenerated into license, military rule with its rigid requirements became necessary in order to preserve the common safety. Many causes had led to such necessity, among which may be mentioned the affluence of nature, which provided without much labor for most physical needs. Climatic conditions permitted idleness, and the prevailing state of moral conduct in Canaan was but little above the

previous standard in Egypt. There is a divine principle governing human affairs which in the end asserts supremacy and corrects all errors, but sometimes in the accomplishment of justice uses the instruments of war to secure its ends. The unfortunate state of affairs then prevailing demanded military control, and, as the Law always provides instruments to enforce its demands, Joshua appeared, a soldier, a grim representative of force, a willing and obedient servant of that spirit which had appeared unto him with the drawn sword, indicating the ghastly work of destruction in which he should engage. It is related that after the announcement of the purpose of the manifestation, Joshua fell upon his face and desired to know the service required of him.

Previous to this event there had been many individual altercations between the Jews and the surrounding tribes in Canaan, for a few Jews during the preceding forty years had acquired wealth in that country, but until now there had been no one familiar with the conduct of war to lead or defend them. During

the period of their immigration there had been no important battles fought, but the long-gathering, portentous clouds were soon to burst over that unfortunate country.

Upon arrival in Canaan, the Jews formed small settlements, centers where aged persons and children resided, and where all were accustomed to gather, though the general manner of life was nomadic. Having but few material resources, they were in the early beginnings of their settlements in the position of defendants, and could not have initiated any important aggressive movements had they so desired, but upon increase of numbers and wealth affairs assumed a changed aspect. Joshua had been in the service of the Egyptian government, a Captain of an important division of its army, and had successfully conducted many expeditions, and for skill in command of men had by orders of Pharaoh been advanced through various grades to high position, though such advancement had been opposed by Egyptian officers. Exceptional honors had been bestowed upon him at a time when Jewish valor was not generally

rewarded. He was therefore by experience well qualified to perform the special service which prevailing conditions required.

He relied upon his own skill and judgment in the command of men, and had learned from experience the value of strict discipline and obedience. When, therefore, he beheld a spirit materialized in human form, it was quite in order that he should desire to know whether he was a friend or an enemy. Though long accustomed to command, when the spirit announced himself as a Captain of the Host of the Lord, he willingly acknowledged obedience and accepted the message as an omen of victory. That appearance had a mystical relation and value, as then, for the first time, was revealed to his awakened perception the possibility of spirit interposition in the affairs of earth. He is recorded to have inquired, "What saith my Lord unto his servant?"

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